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HISTORY OF
PRESBYTERIANISM
ON PRINCE EDWARD ISLAND

JOHN M. MACLEOD

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REV. JOHN MACLEOD

o
HISTORY OF
PRESBYTERIANISM

ON
PRINCE EDWARD ISLAND

BY
REV. JOHN MACLEOD

Presbyterian Colleges
Sermons by Pioneer Ministers on P. E. Island
Nearly a Century Ago

1904
THE WINONA PUBLISHING COMPANY
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INTRODUCTION.

A task of such importance as that of describing the firm rooting and sturdy growth of Presbyterianism in Prince Edward Island falls very appropriately to one for so many years prominent in the religious councils of the community.

Mr. MacLeod's first charge was at Richmond Bay, but his labors for the twelve years succeeding 1859 were in Nova Scotia. He was called from his pastorate at New Glasgow to shepherd the large flock of Zion Church at the insular capital, Charlottetown, where he was inducted on July 19, 1871. For eighteen years his labors in this field, though modestly touched upon by his pen, deserve a generous part in this history. For the same period he was continuously the clerk of Presbytery.

In June, 1889, Mr. MacLeod resigned his pastorate at Zion and crossed the great American continent to Vancouver to take charge of a small band of Presbyterians organized into a preaching station by Puget Sound Presbytery. Soon this station was received into the Canadian Presbytery, organized into a congregation with Mr. MacLeod as pastor and erected a Zion Presbyterian church. Both this and the First Church being in debt, the two pastors, Messrs. Meekle and MacLeod, resigned so that the two churches might unite and pay their obligations. Since then Mr. MacLeod has been laboring as an ordained evangelist within Presbyterial bounds with a vigor and energy scarcely diminished with age.

The preparation of this book has been to him a labor inspired by the true historian's motives and guided by the historian's zeal for accuracy.

O. R. W.

HISTORY OF PRESBYTERIANISM

ON

PRINCE EDWARD ISLAND.

CHAPTER I.

GENERAL REMARKS.

Prince Edward Island, originally called the Island of St. John, lies south of the Gulf of St. Lawrence, and is separated from Nova Scotia and New Brunswick by the Straits of Northumberland, a channel varying in width from seven to forty miles. The narrowest point is between Cape Traverse, P. E. I., and Cape Tormentine, N. B. Between these two points the ice-boats with mails and passengers cross when winter navigation by other means is impossible. This also is the route of the contemplated tunnel or subway between the island and the mainland. The length of Prince Edward Island is one hundred and fifty miles and its breadth varies from three to fifty miles. It contains an area of two thousand one hundred and forty square miles, or about 1,400,000 acres. The surface of the country is, generally speaking, very level. The central part of the island province is somewhat undulating, forming a succession of ridges which present a most agreeable variety of hill and dale. The scenery,

though not grand, can scarcely be excelled for picturesqueness and beauty.

The soil is light and sandy, of a reddish color, and is very fertile. It is remarkably free from stone and is everywhere easily cultivated. It is peculiarly adapted for raising grain, roots of all kinds, fruits, etc., but for grazing purposes it is not equal to some of the other provinces.

The French were the first settlers of the island, and not a few of their descendants are at the present day to be found in the settlements of Miscouche, Rustico and Tignish.

In the year 1758, at the capitulation of Louisburg, the colony fell into the hands of the British, who were confirmed in their possession by the treaty of 1763. In the year 1770 Prince Edward Island obtained a government of its own, having until that date constituted a part of the government of Nova Scotia. The whole province is divided into sixty-seven lots or townships of about 20,000 acres each. The British government originally granted nearly all the soil of the island to non-residents, mostly officers of the army and navy who had served in the French war and, on account of service rendered, considered themselves entitled to the grant. These proprietors for many years refused to sell their land, preferring rather to lease it and collect taxes from the tenants. Recently, however, the local government purchased the land from the proprietors, sold it to the farmers on easy terms and furnished them with good freehold titles to their farms. The op-

pressive landlord system which so long prevailed in this province not only interfered with the prosperity of the country, but kept away the best class of immigrants, who under different conditions would have made their home in the Garden of the Gulf and done much to advance the prosperity of the country.

The early settlers of the province endured great hardships and privations. The length and severity of the winters, the scarcity of provisions, and their complete isolation from the mainland, reduced them to such straits that, it is said, upon one occasion at least, in order to preserve life, human flesh was eaten. In the year 1771 a number of immigrants arrived from Argyleshire and settled at Richmond Bay, and during the following year another lot arrived from the same place and settled in Malpeque, now called Princetown. About the same time a considerable number of Highland Catholics arrived and took up their abode in Tracadio. In 1774 and 1775 an additional number arrived from Perthshire and settled in Cove Head and St. Peters, while others who arrived about the same time from Morayshire settled in Cavendish, and a considerable number from Dumfriesshire settled in Georgetown and surrounding places. After the restoration of peace in 1784, Be-deque received a considerable number of American Loyalists. At this date, however, the number of settlers was few and these were widely scattered.

The late Rev. James McGregor, D. D., of Pictou, Nova Scotia, was the first Presbyterian missionary to visit Prince Edward Island. His first visit was

made in the year 1791, one hundred and thirteen years ago, and the journey was repeated as often as his arduous labors on the mainland would admit. On each of these missionary tours he visited, preached and administered the sacraments in all the principal settlements. After the arrival and settlement of Rev. John Keir at Malpeque, and of Rev. Peter Gordon at St. Peters, Dr. McGregor's visits to Prince Edward Island became less frequent, his time being fully occupied on the mainland.

At the time of Dr. McGregor's first visit to Prince Edward Island there was only one road in the whole province, viz.: from Charlottetown to Cove Head, a distance of fifteen miles. This road led along the north shore, and travellers were ferried across the numerous creeks in canoes, or dug-outs, and their horses, if they had any, swam after them. On the occasion of his first visit the doctor spent three weeks amongst the people of Princetown. During his first sermon, which was delivered in the Gaelic language, many of the people refused to sit down, but stood in groups talking and laughing as though at a picnic party. At the second discourse, which was in English, they were more orderly. These were the first sermons many of the people ever had heard. On this occasion Dr. McGregor baptized over sixty children.

In this place the doctor had a visit from a couple who were not enjoying that matrimonial harmony which makes life happy. They hinted to the doctor their suspicion that all their trouble arose from the

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fact that they had been married by a magistrate and expressed a wish that he would marry them properly. He asked them to stand up before him, and, while not performing the marriage ceremony, he spoke to them on their mutual duties and obligations, prayed with them and expressed the hope that hereafter they would live together in peace and harmony, and tradition says that during the remainder of their days they enjoyed a fair share of connubial felicity.

Another incident, the truth of which is authenticated by the grandchildren of the principal parties concerned, illustrates the primitive simplicity of the manners and habits of the early settlers of the country. The narrative as told to the writer by one of the grandsons, an intelligent and highly respected young man, in the western part of the island, follows, only the names being changed: "On a cold winter's night Sandy McLure hitched his team to Malcolm McRae's gate and went in to warm himself before crossing the Bay, a distance of nine miles. McRae put up and fed the oxen, for the team consisted of a yoke of oxen and a sled. He then attended to the wants of the driver, supplying him with a good stiff glass of Scotch. Under the exhilarating influences of the draught Sandy became very communicative, and in a great secret told his host that he was on his way to B. to marry Jean Brown. After another drink or two Malcolm persuaded this prospective groom to lie down and rest and start early in the morning. No sooner had

Sandy gone to sleep than Malcolm, who had matrimonial designs on the same lady, set off on his journey, crossed the ice, reached the house of his intended, proposed marriage and was accepted. The parson living near by, the two were soon made one. About this time Sandy McLure put in an appearance and was sorely grieved to find that his friend Malcolm had won the prize. Jean was gone. But here comes Mary, her milk pail in hand and her cheeks glowing with the cold, frosty air, and, taking in the situation, said: 'Why, Sandy, mon, what's the use o' greeting; ain't I just as good as Jean? Will you hae me?' The bargain was made and the minister got another fee." The descendants of Malcolm and Sandy are numerous, intelligent and highly respected, some of them filling honorable positions both in church and state; one of them an honored minister in the Presbyterian church in Canada, two of them successful missionaries in the foreign field, and two of them members of Parliament.

CHAPTER II.

PRINCETOWN AND BEDEQUE.

The Rev. John Keir, the second Presbyterian minister to settle on Prince Edward Island (Rev. Peter Gordon having been settled a year earlier at St. Peters), arrived from Scotland in the autumn of 1808. He had been sent out specially to minister to the Presbyterians in Halifax, Nova Scotia, but the necessities of Prince Edward Island were so urgent that he was sent thither immediately on his arrival at the former place. In the spring of 1809 he was called to Princetown. He accepted the call, and in June, 1810, he was ordained and inducted into the pastoral charge of that congregation. The ministers who took part in the ordination services were Revs. James McGregor, Thomas McCulloch, Duncan Ross and John Mitchell. The ordination of a minister being an event that never before had taken place on Prince Edward Island, nearly the whole population of Richmond Bay, Bedeque, Cavendish, and New London, as well as of Princetown, were present on that occasion. The services were conducted partly in Gaelic and partly in English. It is doubtful if at the present time there is one man in the congregation of Princetown who could understand a sermon in the Gaelic language. At the time of Mr. Keir's settlement the whole of Prince county and a part of Queens county may be said to have

constituted his parish. Though the country at that date was sparsely settled, yet such an extensive field involved a vast amount of physical toil, for it must be remembered that there were then almost no roads, very few horses and carriages, and almost none of the travelling comforts and luxuries now enjoyed by the more highly favored but hard working clergy of the present day. These early pioneers, notwithstanding their trials and privations were happy in the service of their Master, having learned "to endure hardness as good soldiers," without murmuring at their lot.

In the year 1819 Richmond Bay and Bedeque were disjoined from Princetown and were ministered to by Revs. Andrew Nichol and William McGregor, successively, until the autumn of 1825, when Bedeque was formed into a separate congregation and called Rev. Robert Sim Patterson, M. A. The call was signed by thirty-two members and by twenty-eight adherents. Mr. Patterson was ordained and inducted into the pastoral charge of Bedeque on 22nd March, 1826. The congregation being small and widely scattered was unable to give their minister a large salary or even that necessary for a comfortable living, but Mr. Patterson with true apostolic zeal and self-denial helped the people to bear their burdens, teaching school and laboring with his hands that he might be the less burdensome to them and that they might enjoy the blessing of a preached gospel. In the latter part of his ministry the congregation had so increased in

numbers and in wealth that they were able to minister to the comfort of their pastor. Though his stipend never was large, yet for many years he gave the one-tenth, and for the last few years of his ministry the one-fifth, of his annual income for religious and benevolent purposes. Rev. Mr. Patterson seemed to be like the man of whom Bunyan wrote:

"There was a man and some did count him mad,
The more he gave away the more he had."

Mr. Patterson continued to preach regularly until the Sabbath before his death, which took place in September, 1882, in the fifty-eighth year of his ministry. This was perhaps the longest unbroken pastorate in one congregation in the history of the Canadian church. His jubilee was celebrated in 1875.

Mr. Patterson was one of the first students educated in the old Pictou Seminary, and he, together with the late John McLean and John L. Murdoch, was sent to Glasgow, Scotland, when, after the necessary examination, they each received from the university of that city the degree of M. A., and were licensed to preach the gospel. On their arrival in Scotland these three young men called upon a minister to whom they had letters of introduction. After a few minutes' conversation he called his wife, Mrs. Brown, to come and see the three young preachers who had just come from America. On entering the room she lifted up her hands in astonishment, saying, "Aye, mon, they're no' black."

During his whole life Mr. Patterson was a diligent student. As an evidence of this fact, after he was seventy years of age he studied and became quite proficient in the Spanish language. He was an earnest and faithful preacher and pastor, a man of genuine piety, greatly beloved not only by his congregation but by all who knew him.

After a few months' vacancy Bedeque called Rev. William Scott, of the north of Ireland, a student of the celebrated Dr. Cook. Mr. Scott, like his venerable predecessor, Mr. Patterson, was an able and earnest preacher, abundant in labors and highly esteemed by a devoted and intelligent people. His ministry in Bedeque, extending over several years, was crowned with much success; but the field being large and scattered, involving a large amount of physical toil, Mr. Scott, whose health was not very robust, was compelled to resign his charge of the congregation. Mr. Scott was succeeded by Rev. Wm. Tuffts, who, beside Bedeque, had charge also of Summerfield. Having youth and mental and physical vigor on his side, he ministered to this large and scattered field for about seven years with great success, when he accepted a call to a charge in Ontario, and Bedeque again became vacant. The next minister settled over that field was Rev. William McCulloch Thompson. After a short pastorate he was succeeded by Rev. R. S. Whidden.

Let us now return to Princetown. This congregation under the able and faithful labors of Rev. Dr. Keir continued to prosper morally, spiritually

and financially, until it became the model congregation of the Presbytery, and not a few are of the opinion that it holds that enviable position up to the present time. In the year 1846 Dr. Keir was by the Synod of the Presbyterian church of Nova Scotia appointed to the honorable and responsible position of Professor of Theology, a position which, for many years, had been ably filled by the late Rev. Thomas McCulloch, D. D. This appointment necessarily added greatly to the labors of the doctor, whose powers for many years had been taxed to nearly their utmost capacity. His theological lectures were carefully written and were the result of much reading and of close study. The course of lectures extended over four years of two months each year. During the theological sessions his pulpit was supplied by the members of the Presbytery. Dr. Keir's jubilee took place in the month of June, 1857, and the large gathering from all parts of the province and from neighboring provinces gave evidence of the high esteem in which the venerable doctor was held by the church generally. In the following year, 1858, while attending a meeting of the Synod in Truro, Nova Scotia, he died suddenly, in the seventy-ninth year of his age and in the fifty-first of his ministry in Princetown. As a man, as a Christian, as a minister of Jesus Christ, as Professor of Theology, as President of the Board of Foreign Missions, and in all the various relations of life, Dr. Keir deservedly stood high in the estimation of his brethren and of the whole church.

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Dr. Keir was succeeded in the pastorate of Princetown by Rev. Robert Laird, one of his own theological students, who was ordained and inducted on 12th June, 1860. Here Mr. Laird continued to labor for nineteen years with diligence, ability and success. It was during his ministry that the station at Kensington, then called Barrett's Cross, was taken up. Every alternate Sabbath for several years, Mr. Laird, after preaching twice in Princetown, gave a third service at Kensington. Being a central place, on the line of railway and surrounded by a wealthy farming country, this little village grew rapidly, so that where at the time the writer first passed through that place there were only two dwelling houses, and one of them a country tavern, there is now a thriving town, with a large and prospering business and three large, handsome churches, Presbyterian, Episcopalian and Methodist, all well filled. In October, 1879, Mr. Laird's resignation of the pastorate of Princetown was accepted, and on 30th June, in the following year, Mr. George McMullan, B. A., was ordained and inducted as pastor of this congregation. For fifteen years Mr. McMullan was the esteemed pastor of Princetown, when failing health compelled him to resign. After remaining vacant for a few months, Rev. J. M. Fisher of New Brunswick was called and settled over this congregation, he being their fourth minister within a period of eighty-seven years.

The first Presbytery of Prince Edward Island was, by deed of the Synod of the Presbyterian

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church of Nova Scotia, formed on 11th October, 1821, and held its first meeting in the house of Archibald Campbell, Esq., Lot 16, and consisted of Rev. John Keir, moderator, Robert Douglas, the grandfather of Professor Falconer, of Halifax, William McGregor, ministers, and Mr. Edward Ramsay, ruling elder. Mr. Douglas was clerk of the first Presbytery of Prince Edward Island.

CHAPTER III.

NEW LONDON AND CAVENDISH.

Cavendish is one of the oldest settlements in the province. Its first settlers came from Moroyshire, Scotland, about the year 1774. For about twenty-two years these early settlers were without regular gospel ordinances; but they had not forgotten the early religious training they had received in the pious homes of their youth. The greater part of them regularly observed the worship of God in their families, and they, as well as the people of Malpeque and Bedeque, carried their little children all the way to Charlottetown that they might receive baptism at the hands of that beloved servant of God, the late parson Des Brisay of the Episcopal church. He had been brought up a Presbyterian and he baptized their children according to the Presbyterian form. He was a liberal-minded Christian and generously gave the use of his church to Presbyterian ministers and even invited them to preach for him, he going through the Church of England service.

The first Presbyterian minister who visited and preached in Cavendish was the late Rev. James McGregor, D. D. On Wednesday, July 16, 1806, the doctor preached in the house of Mr. Simpson, grandfather of Rev. Allan Simpson, late of Park Street church, Halifax. His text was Ezek. xxxvi: 31. On the following day he preached two dis-

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courses on Gal. ii:30 in the house of Mr. Cozens, New London. He visited and preached in these settlements twice between this period and the settlement of Dr. Keir in Princetown, in 1810, and that of Rev. Mr. Pidgeon in St. Peters, in 1811. After the settlement of these two faithful sentinels, one in the east and the other in the west, Dr. McGregor's missionary labors were confined almost exclusively to his extensive field on the mainland.

Rev. John Keir from the time of his settlement in Princetown gave a part of his services to Cavendish and New London; having, however, the whole of Prince county and a part of Queens under his pastoral oversight, the amount of supply given to Cavendish and New London must have been very limited indeed. But a congregation composed largely of such men as the McNeills and the Lairds, the Lockerbys and the Simpsons, when they had no settled minister were well able to conduct intelligently, amongst themselves, religious services, and did so until they obtained a pastor of their own.

Having constituted a part of Mr. Keir's charge for twenty years, Cavendish and New London were organized into a separate and distinct congregation on 16th June, 1826. On the same day moderation in a call was granted to this new field which resulted in favor of Mr. Hugh Dunbar, who accepted the invitation, and was ordained and inducted as their pastor on 27th March, 1827. The ministers taking part in the ordination and induction services were Revs. John Keir, Robert Douglas and R. S. Patter-

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son, M. A. Mr. Dunbar after eight years of faithful service resigned his charge of this field and took charge of a school in Summerfield. On the Sabbath days he preached to the Presbyterian families in that settlement and in a short time succeeded in erecting a comfortable place of worship and in gathering together quite a number of families who now constitute an important section of the congregation of Clifton and Granville. In the year ~~1858~~, Mr. Dunbar was taken suddenly ill and died between his own dwelling and the schoolhouse in which he had so long and faithfully labored. Mr. Dunbar was a good scholar, a man of more than ordinary ability, an able and instructive preacher, as will be readily admitted by those who have heard him or have read his published sermons, and was, above all, a pious, consistent and devoted servant of God.

28 NOV.
1857.

The next minister settled in Cavendish and New London was the late lamented Dr. John Geddie. He was ordained and inducted over this charge on 13th March, 1838. The call to Dr. Geddie was signed by thirty-four communicants and by seven adherents. Rev. Robert Douglas preached the ordination sermon from II Kings iv :9, 10; Rev. John Keir addressed the minister, the Rev. William McGregor addressed the congregation, and Rev. R. S. Patterson, M. A., preached the concluding sermon.

Mr. Geddie, though his bodily presence was weak, was a man of indomitable energy, firmness and determination, and he immediately entered upon his congregational work with unusual energy and de-

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votion. Though from early life his heart was set on foreign mission work, he was yet one of the most devoted and zealous of home workers. He was abundant in labors, and there was ample scope for his energies, for the whole island was little more than a mission field. His zeal was, by the blessing of God, the means of infusing new life in his co-presbyters with regard to church work both at home and abroad. At a time when railroads were not thought of, and when there were neither the comforts nor conveniences of travel that there now are, he traversed the whole island, visiting every settlement in which Presbyterian families were to be found, and never allowed cold or storm to interfere with the fulfilment of his appointments. He was always a welcome visitor. Even his old horse, Sampson, for his master's sake was always welcome to the best the stable could afford. Mr. Geddie's gentle and kindly nature secured for him the warm attachment of old and young not only in his own congregation, but wherever he was known. He formed a missionary society in his own congregation in 1837, and through his influence missionary societies were formed in all the congregations of the Presbytery, and their first contributions were sent to the London Missionary Society.

In 1844 the propriety of undertaking the support of a foreign missionary amongst the heathen was brought before the Synod of the Presbyterian church of Nova Scotia by Mr. Geddie in the form of an overture. It was sent down to Presbyteries to

report at next meeting of Synod. When, in 1845, the Synod did resolve to undertake the work, and advertised for a missionary, the Rev. John Geddie (who had been dedicated to foreign mission work by godly parents, as an expression of gratitude to God for sparing their child's life in a case of severe illness) offered his services, which were accepted. This of course, led to his separation from his congregation, which took place on 20th October, 1845. Though his people were warmly attached to him, and would gladly have retained his services, yet from a sense of duty to the benighted heathen, and in the spirit of obedience to the will of the Great Head of the church, they consented to part with their beloved pastor, and followed him with their kind wishes and earnest prayers in his work of faith and labor of love amongst the perishing heathen. Thus from this little island there went out the first Canadian missionary to the heathen, and one of the most successful, for he could say, "When I landed on Aneiteum there was not a Christian, and before I left there was not a heathen, on the island."

After Mr. Geddie's departure to the foreign field Cavendish remained vacant for about four years, receiving during that time such supply as Presbytery was able to give them. In March, 1848, they called Mr. Joseph Handyside, a gifted and popular preacher who had just come out from the U. P. Church of Scotland, but Mr. Handyside was taken suddenly ill in Pictou, and being of a delicate constitution, he sank rapidly into a decline and passed

peacefully into that "rest which remaineth for the people of God." In 1849 they called Rev. George Patterson, but were again disappointed, Mr. Patterson having accepted a call from Salem church, Green Hill, N. S. In the following year Mr. Isaac Murray accepted an invitation from the congregation of Cavendish and New London, and on 16th January, 1850, was ordained and inducted as their pastor. The call to Mr. Murray was signed by one hundred and one communicants and by forty-one adherents. Rev. R. S. Patterson, M. A., preached the ordination sermon on the words, "That the man of God may be perfect." Rev. John Keir addressed the minister and Rev. J. C. Sinclair the congregation. Rev. Isaac Murray's pastorate in this large and interesting field extended over a period of twenty-eight years. A good scholar, a close student, and a man of more than ordinary ability, his sermons were always of a high order and were duly appreciated by an intelligent people. Mr. Murray was a teacher as well as a preacher. In recognition of his scholarship and of his ability both as a preacher and as a writer the degree of D. D. was conferred upon him by one of the leading colleges in the United States. Faithful in the performance of his pastoral work and in all the duties of his office, his labors were crowned with much success and his congregation rapidly improved under his faithful ministry.

But Dr. Murray's labors were not confined to his own congregation. Having youth and energy in his favor, while many of his co-presbyters were some-

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what advanced in years, a large share of the work of the Presbytery fell to his lot. He also took a deep interest in education, was for many years a member of the board of education, and prepared a number of young men for entering college, several of whom now occupy prominent places in the church; e. g., Rev. Allan Simpson, the popular pastor of Park Street church, Halifax; Rev. L. G. McNeill, the able and eloquent pastor of St. Andrew's church, St. John, N. B.; Rev. Andrew Lockerby of the United States, Rev. George Laird of Manitoba, Hon. David Laird, ex-Governor of the Northwest Territories, Rev. Charles Fraser and many others. On 30th October, 1862, Rev. Dr. Murray resigned the charge of the New London section of his congregation and gave his whole time to Cavendish, New Glasgow and Rustico, until 11th July, 1877, when he accepted a call from the united congregation of New London north and south. Here the Doctor remained for about one year and a half and accepted a call to Prince Street Presbyterian church, Charlottetown. Here Dr. Murray laboured with his well-known ability for several years, when he accepted a call from Thorburn, N. S. The Doctor was soon after called to an important congregation in Sydney, Cape Breton, where, with much ability, energy and success, he continued to preach the gospel and discharge his pastoral duties until in the forty-seventh year of his ministry, in July, 1896, he felt himself justified in resigning his charge and retiring from the active duties of the ministry.

After the retirement of Dr. Murray from the pastorate of Prince Street church, Charlottetown, the congregation disbanded, there not being room in the city for three Presbyterian churches. Some of the Prince Street families united with St. James' church and the remainder with Zion church.

In New London North and Summerfield, before the union of North and South New London under Dr. Murray, the Rev. Alexander Cameron of Nova Scotia was settled and for about nine years discharged with great fidelity all the duties of the pastorate. The successor of Mr. Cameron in this field was Rev. W. A. Mason, B. A. He was inducted on the 9th February, and his resignation was accepted on 16th August, 1887. New London North was then united with Kensington and placed under the care of Rev. J. McLeod, M. A., and Summerfield was united with Bedeque under the care of Rev. Wm. Tuffts.

Cavendish, New Glasgow and Rustico, after being a few months vacant, gave a unanimous call to Rev. Wm. P. Archibald, M. A., which he accepted. The call was signed by 146 members and by a large number of adherents. Mr. Archibald was inducted on 6th March, 1878, and for eighteen years he continued to discharge all the duties of his office with fidelity and with a large measure of success. Mr. Archibald's labors were highly appreciated by his congregation, which is one of the most intelligent in the Presbytery. As a recognition of Mr. Archibald's scholarship and of his attainments in his pro-

fessional studies, he had conferred on him the degrees of Master of Arts and Bachelor of Divinity by his *alma mater*. Having accepted a call to a congregation in Nova Scotia in 1896, his connection with the congregation of Cavendish was dissolved. Mr. Archibald was succeeded by Rev. Mr. Robertson, followed in December, 1899, by Rev. M. H. McIntosh, B. A.

CHAPTER IV.

RICHMOND BAY AND ALBERTON.

This congregation, like Bedeque, Cavendish and New London, originally formed a part of Rev. Dr. Keir's extensive charge. The first minister settled at Richmond Bay after its separation from Malpeque was Rev. Andrew Nichol, a preacher from the Associate Synod of Scotland. Rev. James McGregor, D. D., of Nova Scotia assisted at his ordination and induction in the year 1819. Mr. Nichol died after one year's service; and so unexpected was that event that his congregation had assembled to hear the gospel from his lips at the very moment his spirit entered the portals above. In the year 1821 Rev. William McGregor succeeded Mr. Nichol in the pastorate of Richmond Bay. His ministry in that congregation extended over a period of twenty-six years, when on 15th July, 1847, his resignation was accepted. Mr. McGregor was a preacher of great earnestness and of more than ordinary power, —a man of deep and genuine piety, and greatly beloved by his brethren.

After a vacancy of nearly six years they called Rev. J. M. MacLeod, who was licensed on 5th January and ordained and inducted on 9th November, 1853. The charge then extended from Lot 11 in the West to Traveller's Rest, a distance of thirty-three miles. The two principal stations were Lots

14 and 16. In each of these places there was a comfortable church. In these two places, according to the custom of olden times, nothing less than two discourses with about fifteen minutes' intermission would satisfy the people; and if a discourse did not occupy an hour in its delivery it was hardly worth going to hear. The other preaching stations were St. Eleanors, in the Court House; Summerside, or Green's Shore, as it was then called, and Traveller's Rest. On the east side of Grand river were Tyne Valley, Lot 11 and Egmont Bay. In order to give these stations as frequent supply as possible, the preacher, after giving two discourses of the orthodox length in the church at Lot 16, gave a third service at Summerside and a fourth in the Court House at St. Eleanors. On the west side of Grand River the services were the same as on the east, viz.: two sermons in the church near Port Hill, one at Tyne Valley and one at Lot 11 or at Egmont Bay. On every alternate Sabbath, Rev. R. S. Patterson preached at Summerside in the afternoon. At that time, 1854, there were only about one dozen dwelling houses in Summerside, and neither church nor schoolhouse. When the writer commenced holding services at Summerside a room in a private house about twelve feet square held all the church-going people in the place. Soon it was found necessary to move into a larger building, a new school house which had just been built; that becoming overcrowded, a hall was provided. In 1859 the Rev. Mr. Patterson and the writer purchased the site of the

present church. About this time a call from Newport, Nova Scotia, which Mr. MacLeod accepted, left the congregation of Richmond Bay vacant. During this vacancy, extending from June, 1859, to August, 1862, the congregation was divided into two charges, and on the last named date Rev. William R. France was ordained and inducted over Lot 16 and Summerside. The West Side of Richmond Bay remained vacant until February, 1865, when Rev. J. D. Murray became the pastor. After the lapse of two years Mr. Murray's resignation was accepted, and Rev. Robert Cumming was settled in this field and continued to labor there with great acceptance and success until January, 1872, when he accepted a call to Knox church, New Glasgow, N. S.

During Mr. France's pastorate in Summerside the new church was finished and filled, and the congregation in a healthy and prosperous condition, but Mr. France having accepted a call to another charge, Summerside became vacant. Presbyterianism from the first took the lead in Summerside and the blue banner still holds the foremost place. This may be accounted for partly by the fact that the surrounding country of which Summerside is largely made up is mostly composed of Scotch Presbyterians; and partly by the able, faithful and judicious ministrations of Revs. W. R. France and Neil McKay, who labored, the former about ten, and the latter about thirteen, years in that congregation. So rapidly did the cause in Summerside advance that at the time of Mr. France's translation to Mount Stew-

art, they, feeling able to support a minister alone, sought and obtained separation from Richmond Bay East, and secured the services of Rev. Neil McKay of St. David's church, St. John, N. B., who after thirteen years of successful labor accepted a call to St. John's church, Chatham, N. B. Rev. Mr. McKay was succeeded by Rev. P. Gerrior, whose resignation, after one year, was accepted. He was succeeded by Rev. Mr. Dickie, whose pastorate extended over a period of six years. Both as a pastor and as a preacher Mr. Dickie stood very high in the estimation of his people, and there was deep sorrow and regret when his resignation was accepted. Mr. Dickie went from Summerside to Windsor, Nova Scotia, where he still ministers to the large and intelligent congregation of St. John in that town. The next pastor of Summerside was Rev. Mr. Dill, who was succeeded by the present able and popular pastor, Rev. Dr. Smith. Lot 16, or Richmond Bay East, now thrown off by Summerside, was joined with Richmond Bay West in 1873 and formed into one congregation, of which Rev. Henry Crawford became the pastor in 1874. Mr. Crawford continued pastor of this extensive field until 1881, when his resignation was accepted, and the congregation was again divided into two: Richmond Bay East and Richmond Bay West. Over the former Rev. Archibald Beacon was settled in December, 1886; and over the latter, Rev. Thomas Corbet, whose congregation was composed of Tyne Valley, Egmont Bay and Lot 11. This field prospered

greatly during the ministry of Mr. Corbet, which lasted for seven years, when his resignation was accepted on 26th March, 1893. After a vacancy of about two years Mr. Malcolm McKenzie succeeded Mr. Corbet in Tyne Valley. Mr. Brown's resignation of Richmond Bay East was accepted in 1888; Mr. J. R. McKay was his successor.

In 1850, Alberton, West Cape, Montrose and Tignish, indeed the whole of Prince county west of Lot 11, constituted one congregation and was under the charge of Rev. John C. Sinclair. Though the field was large the population was sparse, there being only fifty-seven families all told. Though Tignish was only twelve miles from the nearest church, viz., Alberton, or the Dock church, as it was then called, it took the people of that settlement three days to go to church and return home. They started on Saturday morning, and traveled around the shore until they came to Montrose River. Over this river they were paddled in a log canoe, their horses swimming after them. They then pursued their journey on to the Dock, where the old church stood. Here they spent their Sabbath and on Monday retraced their steps. The old church at the Dock was capable of containing about two hundred and that at West Cape about one hundred and fifty.

This was the entire Protestant church accommodation for the whole western part of Prince county. The stipend paid at that time was £100, or \$324, and was paid partly in cash and partly in produce. Mr. Sinclair's connection with this congregation ter-

minated in 1852, and in June of 1855 Rev. Allan Fraser became their pastor. For ten years Mr. Fraser faithfully discharged the ministerial duties of this widely scattered field and was greatly beloved by his people. In 1865 Rev. William Stewart took charge of the western section of the congregation, viz., West Cape, Campbellton and the Brae. Mr. Fraser's labors were now confined to Alberton and Tignish. At this time the country between Alberton and West and North Capes was almost an unbroken forest. But the land, being of a superior quality and easy to cultivate, and there being ample facilities for obtaining sea manure in the shape of mussel weed and sea weed, was rapidly taken up by farmers from Malpeque, New London and other parts of the island, who commenced the westerly movement which has been kept up to the present time and has helped to make this part of the island what it is. At the time of which we write, even the site on which the thriving town of Alberton now stands was a forest of tall, bare pine stumps and was designated by the euphonious name of "Stump Town." Besides the stumps, the town consisted of two houses, the occupants being the late Hon. Herbert Bell and a Mr. Meggison. During Mr. Fraser's ministry the congregation grew rapidly in numbers, in wealth and in public enterprise. The forest yielded to the woodman's axe; comfortable dwellings and good school houses were erected; a large and comfortable church was also erected and the cause of temperance and religion were greatly advanced. But

just in the midst of his usefulness Mr. Fraser was cut down by that fell disease, consumption, leaving a sorrowful congregation and a sad and bereaved family to mourn their loss. Two of Mr. Fraser's sons are Presbyterian ministers occupying prominent places in the church.

After remaining vacant for about one year, Mr. Arthur F. Carr, M. A., was ordained and inducted as pastor in October, 1871. Under his ministry the congregation continued to lengthen its cords and to strengthen its stakes to such an extent that besides the formation of a new congregation at West Cape, which took place during Mr. Fraser's ministry, it was found necessary to organize Tignish, Montrose and Elmsdale into a third congregation, of which Rev. George Fisher became the popular and beloved pastor. Thus relieved of a part of his charge, Mr. Carr was enabled to concentrate his labors at Alberton and Bloomfield, and on to O'Leary Station. The growth of this field was such that Mr. Carr, anticipating the formation of a fourth congregation, secured, with the concurrence of Presbytery, the assistance of Mr. J. R. Coffin, a student, during the summer months, and during the next winter Mr. Carr's congregation was again divided and Bloomfield, O'Leary and the Brae organized into a new and self-sustaining congregation, guaranteeing to a pastor \$750 a year and a manse. One month after the organization of the congregation they called Mr. J. R. Coffin, who was ordained and inducted as their pastor. So that thirty years previous to this date

there was only one congregation where there are now four, each larger and contributing more for the support and spread of the gospel, both at home and abroad, than the whole field did at that period. Where, thirty years ago, there were only two small unfinished churches capable of seating about three hundred and fifty people, there are now ten Presbyterian churches with a seating capacity of between three and four thousand. Where only a little over \$300 per annum was raised, now there are about \$3,000 raised for stipend and about \$1,000 additional for the schemes of the church.

Of West Cape, Campbellton and the Brae Rev. Mr. Stewart remained pastor for five years. He was succeeded by Rev. Charles Fraser, who was ordained and inducted in June, 1891. For eleven years Mr. Fraser, with great diligence and a large measure of success, labored in this field. He was followed successively by Revs. A. B. MacLeod, Ewen Gillis and William MacLeod.

Of Tignish, Montrose and Elmsdale Rev. George Fisher continued pastor until 1891, when he accepted a call from Dalhousie, N. B. An excellent preacher, a zealous and faithful pastor, coupled with a life almost as near perfection as it is possible for mortals to attain, it is not surprising that he was greatly beloved by his people and his labors signally blessed by the Master. Mr. Fisher was succeeded by Rev. James Murray, formerly of New Brunswick, and he in turn by Rev. A. D. McDonald, B. L., the present pastor.

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There are few parts of the church where greater progress has been made than in the western part of Prince county. Too much credit can hardly be given to the talented and indefatigable pastor of Alberton, Rev. A. F. Carr; for to his faithful labor, his able administrative ability, and his great earnestness and power as a preacher must, under God, be attributed a large measure of the prosperity of our cause in the West. It is notably true that Mr. Carr and his fellow laborers in the West were surrounded by a band of intelligent, pious, devoted elders and Christian workers, who were doubtless a great comfort and help to them in their work. Amongst these were Charles Craswell, a man of deep piety, of sound judgment and extensive general information; John Gordon, father of George N. and James D. Gordon, missionaries to the South Seas, who were both martyred on the bloodstained island of Erromanga; Robert Gordon, father of Rev. Donald Gordon of Annapolis, N. S.; James and John Forsyth, Hon. Herbert Bell, Messrs. Matthews, Wells, Larkins and Hon. Benjamin Rodgers, and many others, men of whom any congregation might be proud and most of whom have entered upon their reward.

Before leaving this chapter it should be noted that Rev. Mr. Carr of Alberton, in the year 1890, accepted a call to Campbellton, N. B., and was succeeded in the pastorate of his first charge by Rev. J. K. Fraser, B. D., son of Rev. Allan Fraser, a former pastor of this congregation, and he in turn was succeeded by Rev. H. G. Gratz, the present pas-

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tor, while Mr. Fraser is the popular pastor of St. Stephen's church, St. John, N. B.

CHAPTER V.

NEW LONDON SOUTH AND GRANVILLE.

The whole of New London North and South in the early settlement of this place worshipped in one building in connection with Presbyterian Church of Nova Scotia. Rev. Dr. McGregor visited this settlement in the year 1806, before there was any Presbyterian minister on Prince Edward Island. On 17th July in that year the Doctor preached in the house of Mr. Cozens on Gal. ii: 30. This was probably the first sermon ever preached in New London. On his missionary tours to Prince Edward Island Mr. McGregor on two different occasions preached in this place. After Rev. John Keir's settlement in Malpeque, this place, together with Richmond Bay, Bedeque and Cavendish, came under his charge. Mr. Keir, with wonderful regularity, and with no small amount of hardship, continued to preach in New London every fourth Sabbath for several years. The roads at that early period in the history of the country were few and hard to travel. He mostly traveled on horseback, wending his way along the shore, swimming his horse across rivers and creeks, while he was paddled over in a canoe. In his spiritual oversight of New London Mr. Keir was ably assisted by a staff of good and faithful elders, among whom, and deserving of special mention, were Captain William McKay, John McEwen and

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James Simpson. These good men, in the absence of a regular minister, conducted the Sabbath services themselves with much acceptance and profit to the people. Until 1816 all the services were conducted in private houses and in the schoolhouse. In that year the first church was built. It was a log church and stood on Yankee Hill, near the harbor.

Rev. Hugh Dunbar was the first minister settled in this congregation. That event took place in 1826 and in 1835 his resignation was accepted. About this time the population of New London was largely increased by the arrival of a large body of new settlers from the Highlands of Scotland, and the old log church was too small for their accommodation. The result was that two new churches were erected; one on the north side, which is still standing, and is known as the "old church" (a fine new church having been erected a few years ago in Long River), and the other on the south side, called St. John's church. This church is also still standing, though unoccupied, a new church, large, comfortable and commodious, having lately been erected near by. The church on the north side still retained its connection with the Presbyterian Church of Nova Scotia, or the Antiburgher church, as it was called by some; while that on the south became connected with the established church of Scotland, and was formally opened in the year 1833 by Rev. John McLennan, the Kirk minister of Belfast, P. E. I. Though Mr. McLennan's residence in Belfast was nearly fifty miles distant from New London, he,

with truly apostolic zeal, continued to supply them with preaching for about ten years, giving them, as a general rule, every fourth Sabbath. Considering the large and widely scattered field over which he was settled in Belfast, the task of supplying this distant station so frequently, and for so long a time, must have been a very heavy drain on his energies, a drain which only a man of his grand *physique* could have endured. This extra labor was, on his part, largely a labor of love, his only tangible remuneration being the Sabbath collections, and it is probable that the coppersmith did him much harm in this department. Those still living who enjoyed Mr. McLennan's ministrations in New London church have the warmest recollections of his memory and speak of him as a most devoted pastor and as an able and eloquent preacher of the gospel.

Once a year Mr. McLennan dispensed the sacrament of the Lord's Supper in New London. On these occasions the parents usually brought their children for baptism on the Monday after communion, and it was no uncommon thing to see as many as thirty children baptized at one service. The elders who took part with Mr. McLennan in spiritual oversight of the congregation were William Whitehead, Alexander Sutherland, William Graham, Angus McIntyre and William McKay. The McKay here mentioned was the father of Dr. McKay, late of New London, to whom the writer is indebted for many of the facts of the early history of this congregation. Elder Graham's house was always a

welcome home for the minister. His father, William Graham, Sr., deserves special mention. He was remarkable for his piety, his extensive acquaintance with the scriptures, his Christian deportment and his zeal for the advancement of God's cause. For thirty-six years he conducted with efficiency a Sabbath school in which many of the young people not only received valuable religious instruction, but in which not a few were taught to read; this was, of course, before they had any day school. The Shorter Catechism and the Scriptures were the books used, and prizes were given to those scholars who could repeat the whole Catechism correctly and an additional prize to those who had committed to memory the one hundred and nineteenth Psalm. Besides keeping up the Sabbath school, these pious and devoted elders, in the absence of a minister, regularly kept up the worship of God on each Sabbath. As many of the people had only Gaelic, the services had to be conducted in both languages.

At the time of the disruption in 1843 this congregation went over to the Free Church and was visited and ministered to by Rev. Mr. McIntyre, Rev. Alexander Sutherland and others. About one year after the disruption, Mr. Murdoch McLeod, who had a short time before come out from Scotland, was appointed by the Free Church committee to labor as a catechist within the bounds of the congregation. Mr. McLeod was a man of fair education and could speak fluently and correctly both in Gaelic and in English. He was a man of more than ordinary

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ability, of extensive biblical knowledge and an earnest Christian. He conducted Sabbath schools and prayer meetings in the different sections of the congregation and frequently preached the word with power and with acceptance to the people. He was abundant in labors, and if sometimes he did come into conflict with the church courts, he was influenced by his zeal for the good of his fellow-men rather than by the spirit of insubordination. He was highly esteemed as a man and as a Christian worker by all who knew him. In the year 1877 he entered into rest in the 80th year of his age, full of years and of honors.

Rev. Alexander Sutherland, the first Free Church minister of this congregation, was settled over them in the year 1852 by the Free Church Presbytery of Pictou, a Presbytery of the Free Church not yet having been organized on the island. Mr. Sutherland's charge not only embraced New London, but also Strathalbyn, Brookfield and West River. The elders associated with him were Wm. Graham, A. McKenzie, Malcolm McLean, George McKay and Adam McKay. A congregation so extensive necessarily involved a vast amount of labor and exposure, yet Mr. Sutherland, with much Christian zeal, continued for seven years to minister to the spiritual wants of this widely scattered flock. He spoke with equal facility in both Gaelic and English and was greatly beloved by his people, who ever found in him a wise counsellor and a kind friend. In 1859 Mr. Sutherland accepted a call from Earleton, N. S.,

which terminated his connection with New London. During Mr. Sutherland's ministry Granville, which now constitutes an important part of the New London congregation, was taken up and organized into a preaching station. This congregation, after Mr. Sutherland's removal, remained vacant for six years. In July, 1862, they called Rev. Alexander Ross of Pictou, but the call was declined. During this vacancy they were supplied with religious ordinances by members of Presbytery, by probationers and by catechists. The faithful band of elders already named also did good work in the congregation, keeping in operation Sabbath schools, prayer meetings, and, in the absence of a minister, conducting Sabbath services, and generally "watching for souls as those who must give account." The Granville section at the same time enjoyed the watchful care and pious teaching of that godly and devoted elder, Hector Falconer, who, a few years ago, entered into the rest that remaineth for the people of God.

After a long vacancy, Rev. D. McDougall was inducted as pastor of New London on 15th November, 1865. Ere this Strathalbyn and Brookfield had been disjoined from New London, so that Mr. McDougall's labors were confined to New London South, or Clifton, as it is now called, and Granville. After laboring in this field for about two years he tendered his resignation, which was accepted. In December, 1867, an arrangement was made whereby New London South obtained a part of the services of Rev. Alexander Cameron of New London North and Sum-

merfield. This arrangement continued until January 2nd, 1873, when Mr. John Murray was ordained and inducted into the pastoral charge of New London South and Granville. In the prime of life and endowed with much of the spirit of the Master, Mr. Murray entered upon the work of the congregation with great zeal, and his labors, especially among the young, were greatly blessed. During his ministry there was quite a revival of religion, and many were added to the church. After a most successful pastorate of three years, Mr. Murray accepted a call to Sydney, Cape Breton, on 17th November, 1875, and was accordingly loosed from his charge and transferred thither by Presbytery.

Both North and South New London, being now vacant, were reunited, and Rev. Isaac Murray, D. D., having accepted a call to the united church, was, on 11th July, 1877, inducted as pastor of that charge with \$1,000 per annum and the free use of a manse and glebe. Dr. Murray's pastorate lasted for only about one year, he having accepted a call from the Prince Street Presbyterian church, Charlottetown, on 26th September, 1878. After Dr. Murray's translation, New London North and Summerfield were disjoined from Clifton and Granville and were placed in charge of Rev. W. A. Mason, B. A., who for several years labored amongst them with diligence and with a fair share of success, but eventually, with the view of taking a post-graduate course in Princeton Seminary resigned his charge of New London.

Clifton and Granville remained vacant for more than three years. During that time they called Rev. John McMillan of Mount Forest, Rev. George McMillan, B. A., and Rev. John McLeod of Strathalbyn, but did not succeed in obtaining a minister until May 29th, 1882, when Rev. Alexander Sterling of Scotsburn, N. S., their present able and devoted pastor, accepted a call and was inducted into the pastoral charge of the congregation. Mr. Sterling was the first minister without Gaelic settled in this charge. There are only a few old people, principally at Granville, with whom Gaelic is a necessity. The young people, even in Gaelic homes, all speak English. When the present generation passes away the necessity of preaching in that language will pass away with it. The Gaelic speaking people of Granville were well cared for by the late Mr. Hector Falconer. Scarcely did a Sabbath pass for many years that this good man did not meet with the congregation and conduct religious services with them in Gaelic. He also conducted week day meetings and visited, read and prayed with the sick in Gaelic. Such elders are a great help and blessing alike to the minister and to the congregation. He passed away quietly on the 15th September, in the 85th year of his age. His place in Granville is well filled by Messrs. McLeod and McMillan, members of Rev. Mr. Sterling's session. The pastor, Mr. Sterling, though advanced in years, is still abundant in labors, which are not confined to his own congregation. His services are eagerly sought in all parts of the island

and have been greatly blessed in not a few congregations, in the good providence of God, by large additions to their communion rolls.

In October, 1892, Summerfield was joined to the congregation of Clifton and Granville, and at the same time Stanley was disjoined from Clifton and united with Cavendish and thus came under the pastoral care of Rev. W. P. Archibald, M. A.

CHAPTER VI.

STRATHALBYN.

The first settlement of this extensive and interesting section of country was commenced in the Spring of 1830 by about twenty Highland Presbyterian families, principally from the Isle of Skye, who settled at Springton, Lot 67. After each family had cleared a small patch of land, in which they planted potatoes and other vegetables, they erected such houses as their circumstances would permit to shield them from the much dreaded approaching winter. The next great care was to provide for the intellectual culture of their children. At the opening of the following spring by united effort they erected a snug log schoolhouse and secured the services of Mr. Alexander McLeod—*Alister Beag*—who had just arrived from Scotland, as their first teacher. At the date of writing Mr. McLeod still lives and is respected by old and young as the father of education in that district.

These early settlers had to contend with many of the hardships and privations incident to pioneer life. One of their great difficulties was the want of roads on which to convey their necessary supplies. Shortly afterwards the Anderson road was opened up. Their nearest neighbors were a few settlers along the banks of the North River on the one hand, and a few scattered settlers along the Malpeque road on

the other hand. They were obliged to carry their scanty supplies on paths marked out by the blaze of the woodman's axe through a dense and unbroken forest, for a distance of ten or twelve miles.

One of these early settlers, Mr. James Nicholson, of pious memory, a devoted and cherished friend of the renowned Highland divine, Rev. Dr. Roderick McLeod of Snizord, Skye, was the first to light the torch of the gospel in this new settlement, and he continued to hold it aloft for the guidance of his fellow-settlers for nine long years. At first he commenced to hold prayer meetings in his own house every Sabbath, until the schoolhouse was built, in which afterwards the Sabbath services were held. His congregation was not large but his faith was strong and never wavered.

In the years 1839 and 1840 one hundred families arrived from Scotland and settled in Hartsville, Rose Valley, Darlington, Hopedale, Hazel Grove and Junction Road. Among these were many men of deep piety, notably the late Alexander McLeod, catechist of Hartsville, Murdoch Buchannan and Allan McSwain, the latter of whom until quite lately was a ruling elder in the congregation and a veritable father in Israel. These men at once rallied around the grand standard so long held aloft by Mr. James Nicholson. Mr. A. McLeod, the catechist, being a powerful Gaelic speaker, and like Apollos, "mighty in the Scriptures," attracted such crowds that they could not find standing room in the schoolhouse, and during the summer months they were

compelled to worship in the open air, until a larger and more commodious schoolhouse was built. During the following few years these good men were ably assisted in developing the spiritual life of the new congregation by the late Mr. John McNeill, then of Bannockburn, and the late Mr. Murdoch McLeod (Beag) of New London. The former, being an able expounder of the Scriptures both in English and in Gaelic, made a lasting impression for good on the minds of many of his hearers, and the latter acted as a catechist in the congregation during the winter months. He (Mr. M. McLeod) was a truly eloquent preacher of righteousness, and for hours held his audience spellbound as he expounded the great plan of Salvation, man's lost and helpless condition, and the love of God in giving his only begotten Son as a sacrifice to save the perishing and rebellious race of man. In expounding the questions of the Shorter Catechism and the Confession of Faith he had no compeer in those days. It was under his faithful labors that the first revival of religion took place in the congregation, and to this day there are many who look back to him as their spiritual father.

Though then there was no preaching by regularly ordained ministers, these good men held quarterly meetings—*comneadh feast*—which were attended by scores of pious men from Valleyfield, New London and other Highland settlements. These meetings lasted for four or five days and were always looked forward to with peculiar interest. The

time was occupied with prayer, praise and exhortation. On Thursday, which was strictly observed as a day of fasting and humiliation, a scriptural question was proposed by one of those present, intended to bring out the true features of a real Christian, in contrast with those of the hypocrite. The question would then be examined by those present in every conceivable light, and the poor, deluded, pitiful hypocrite was put through such a severe ordeal that he was left speechless and self-convicted. Those meetings, together with the regular monthly congregational prayer meetings, were very beneficial to the people, and served to hold them together until the time to favor Zion should come, when God would send them a pastor after his own heart, to go in and out amongst them and break unto them the bread of life—a time for which the people prayed earnestly and waited patiently.

The first church, a large and comfortable building, capable of seating six hundred people, was erected in the year 1845. After it was opened they were visited occasionally by ministers from the Free Church of Scotland. The first minister who preached in the new church was Rev. John Stewart of New Glasgow, N. S. After him came Rev. Messrs. McMillan and McConnachie from Scotland. The sacrament of the Lord's Supper was first dispensed in Strathalbyn by Rev. Alexander Farquharson of Middle River, Cape Breton, in the year 1847, and it was truly a time of refreshing from the presence of the Lord. On Monday morning after Communion

Sabbath, Mr. Farquharson baptized seventy children.

In the year 1849 the late Rev. Alexander McIntyre, an excellent young man sent out by the Free Church of Scotland, was settled between Valleyfield, Strathalbyn and New London. After laboring in this extensive field for two years as a missionary he removed to Australia, where he continued to labor until his death, which took place several years ago in the town of Ballarat. In the year 1852 Rev. Alexander Sutherland was ordained and inducted into the pastoral charge of New London South and Strathalbyn. He was the first minister regularly settled over this charge, and after a pastorate of seven years he accepted a call to a congregation in Nova Scotia, Scotsburn and Salt Springs, and subsequently accepted a call to Knox church, Ripley, where he labored until a short time before his death, which occurred a few years ago at the advanced age of 81 years.

Rev. Donald Morrison, in the year 1860, was inducted as pastor of Strathalbyn. From the very outset of his short pastorate, apart from his faithful preaching of the word of life, his meek, humble, pious walk and conversation so enlisted the hearts and sympathies of the people that they revered and loved him as a faithful friend and pastor. His kind and Christian deportment was such that even little children hailed his presence with delight. He did more to advance the interests of the young than any other man.

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The first year after his induction a fine manse and barn were erected on a glebe of about sixty acres of excellent land in Springton. While Mr. Morrison occupied the manse it was always open to all classes of his congregation, especially to the young. The congregation, warmly attached to their young minister, looked forward to a long and prosperous settlement. But alas! their hopes were to be disappointed. In early life Mr. Morrison felt a deep interest in foreign missions, and cherished the hope that he might be sent to carry the message of salvation to the perishing heathen. In the year 1862, in answer to an urgent call for more laborers in the New Hebrides Islands, Rev. Mr. Morrison offered his services to the Foreign Mission Committee as a missionary to the island of Efate. The offer was accepted and Mr. Morrison's connection with the congregation of Strathalbyn was dissolved in March of the same year, amid the tears and regrets of a most warmly attached people. He reached his distant destination in safety, entered with zeal upon his work and for six years labored with great success, when consumption, to which he was constitutionally predisposed, terminated his days and his labors amongst the natives of Efate. He left a widow and two children to mourn their loss. Mrs. Morrison lived only two years after the death of her husband.

During the summer of 1863 Strathalbyn was supplied by Rev. D. McDougall, and in the autumn of the same year Rev. Alexander Campbell of St. Mary's, N. S., was inducted pastor of this congrega-

tion. Mr. Campbell's pastorate in this place extended over a period of fifteen years. He was an earnest preacher of the gospel, "not needing to be ashamed," rightly dividing the word of truth. As a pastor he was diligent and faithful, visiting from house to house, and feeding the flock as a good under shepherd. Mr. Campbell, feeling the necessity of having the Gaelic to minister successfully to his people, by diligent study in a few years became quite proficient in that language. His English also was good. In 1878 he was compelled through failing health to resign his charge of the congregation of Strathalbyn. During his ministry a new church was built in Rose Valley; henceforth the minister divided his time equally between Strathalbyn and Rose Valley.

Rev. John McLeod, late from Scotland, succeeded Mr. Campbell. He was inducted on 30th August, 1881. About three years ago the eastern section of the congregation erected a very handsome church in Hartsville, which is an ornament to the place and reflects much credit on the enterprise and public spirit of the people of this place. We must not fail to note that from 1835 until his death the late Rev. Donald McDonald occasionally visited and preached in this settlement, his followers having erected a church for their own accommodation. Mr. McDonald was what might be called an Independent Presbyterian. He had a large following scattered over a great part of the island, and though in principle they are thoroughly Presbyterian they have

never, to this day, sought connection with any branch of the Presbyterian Church. Mr. McDonald was a powerful preacher and was the means of doing much good throughout the island. After the death of this truly great though in some respects peculiar man his little band of faithful followers in Strathalbyn disbanded and are now happily united with the Presbyterian congregation of that place. In 1889 Rev. John McLeod resigned his charge of the congregation of Strathalbyn and returned to Scotland. He was succeeded by Rev. Malcolm Campbell, whose induction took place on 20th March, 1895. For nearly eight years Mr. Campbell, with characteristic fidelity, discharged the duties of pastor in this congregation, when his resignation was accepted.

CHAPTER VII.

COVE HEAD, ST. PETERS AND BAY FORTUNE.

These three places originally constituted one congregation. They are amongst the oldest settlements on the island.

They were settled more than a century ago by some immigrants who came from Perthshire, Scotland. About the same time one Captain McDonald brought out a considerable number of Highland Catholics, who took up land in Tracadie, a settlement adjoining Cove Head on the east. As stated elsewhere, the island was originally settled by the French, many of whose descendants still remain on it. In 1758 it fell into the hands of the British. For twelve years it continued under the government of Nova Scotia. The island obtained a government of its own in 1770. The early settlers could not obtain a freehold title to their farms, the Home Government having granted nearly the whole island to officers of the army and navy, who claimed that they were entitled to the grant for service rendered the country; so that the farmers were obliged to become tenants, on terms that were oppressive and which in a high degree retarded the prosperity of the province. The hardships and privations endured by many are almost incredible. It is a source of thankfulness that the days of landlordism, which have proved a curse wherever they have existed,

have passed away and that through arrangements made by the local government with the landlords the tillers of the soil are now the owners of their farms or may be so.

The first Protestant minister settled on Prince Edward Island was the Rev. Theophilus Des Brisay of the Episcopal Church. He resided in Cove Head and rode into Charlottetown every Sabbath morning to preach. He arrived on the island in the year 1775 and officiated as rector of the Episcopal church in Charlottetown from that date till his death, which took place on 4th March, 1823. He was descended from the exiled Huguenots of France, and was originally a Presbyterian. As a preacher he was thoroughly Calvinistic, of liberal mind and kindly disposition. Before there were any other ministers on the island he baptized the children of the Presbyterians—indeed, the children of Protestants and Catholics alike. Bishop McEchern of the Roman Catholic Church was the next settled minister. He is said to have been a man of truly Catholic spirits, and like Parson Des Brisay, to have been respected and beloved by all. Not a few of the Presbyterians and other Protestant parents received baptism for their children at the hands of the good bishop.

Rev. James McGregor was the first Presbyterian minister who visited and preached in Cove Head. On his first visit, which took place in 1791, he spent two weeks in St. Peters and two in Cove Head. On landing in Charlottetown he hired a horse and rode out to Cove Head, a distance of about fifteen miles.

At this date this was the only road on Prince Edward Island. When near the end of the road he called at a house to enquire the way to Mr. John Millar's, the great-grandfather of Mr. Lemuel Millar, for many years the efficient principal of West Kent school, Charlottetown. On entering the house he was surprised to see the interior so comfortable, and still more so to see a large, well selected library. He was delighted to find that his host was none other than the Rev. Theo. Des Brisay. This was the beginning of a friendship that lasted through life. Mr. McGregor was then conducted by the good rector to his friend's house and was thus introduced: "Mr. Millar, I have brought you what you have been long wishing for, a Presbyterian minister, and I hope he will do you much good." Mr. Millar was a man of great intelligence, a pious and devoted Christian and a zealous worker in the Master's service. Associated with him in church work at that time, and shortly after, were David Lawson, William Lawson, James Lawson, elder, Robert Auld and John Auld, elder, Duncan McCallum and his sons James and Neil, James, Charles and Peter Gregor, and John Douglas, elders, and many others. Most of these families came to the island in 1770, when there were only about one hundred and fifty families in the province altogether. The pious and intelligent men above named, when there was no settled minister in the place, met with the people on the Sabbath and conducted religious services, visited the sick and otherwise made themselves useful, and

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to this day their descendants are amongst the most active, intelligent, prosperous and useful members of the Presbyterian church in the province. In these early times there was almost always some one family whose house was the home of the traveling minister. It happened in this community that the family who entertained the minister was the most prosperous in the place; whereupon one of the good men named above, who was thought to be a little fond of this world, said one day to his spouse, "Mary, I think we had better throw open oo'r hame to the menister, for ai' sine oo'r neehbor Jeams has keepit them a' things hae gone wee'l wi' him."

Dr. McGregor's second visit to Cove Head was in 1802 and his next in 1806. On this occasion he preached on Saturday, 12th, Sabbath, 13th, and Tuesday, 15th July, seven sermons on Rom. v: 1-12, and Eph. ii: 10.

During the same year Rev. Peter Gordon, the first Presbyterian minister settled on the island, was ordained and inducted into the pastoral charge of Cove Head, St. Peters and Bay Fortune. His pastorate extended over only three years. He was naturally of a delicate constitution and, inheriting the germs of consumption, the toil and exposure involved in performing the pastoral work of so extensive a charge soon developed that disease and terminated his useful life. He died in April, 1809. He had exchanged pulpits with Rev. Dr. Keir of Princetown, and on his way home, feeling unwell, he called at the house of Mr. James McCallum, and there,

after a short illness, passed gently into the rest of the beloved. He left a widow and two small children to the care of Him who hath said, "I will be a husband to the widow and a father to the fatherless." Mr. Gordon was succeeded in this field by Rev. Mr. Pidgeon, who had been sent out by the London Missionary Society, and was, on application, received by the Presbytery and inducted as pastor of this large congregation in the spring of 1812. The induction services were performed by Rev. John Keir and Rev. James McGregor. Mr. Pidgeon ministered to this flock until about the year 1820, when circumstances had rendered his resignation advisable. The next minister placed over this congregation was Rev. Robert Douglas, whose induction took place in October, 1821. On this occasion the first Presbytery of Prince Edward Island was constituted, according to a Deed of Synod. There were present at this first meeting of Presbytery Rev. John Keir, moderator, Rev. Robert Douglas, clerk, and Rev. William McGregor, minister, and Mr. Edward Ramsay, ruling elder, from Princetown. Mr. Douglas discharged the duties of this geographically large congregation until 5th July, 1843, at which time it was deemed wise to divide the congregation into two—West St. Peters and Cove Head forming one, and East St. Peters and Bay Fortune the other. Of the latter charge Rev. Robert Douglas remained pastor until the time of his death, which took place in October, 1845. Mr. Douglas was an able, fearless and faithful preacher of the gospel, a kind and pains-

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taking pastor and an indefatigable worker. Though he had for the lack of good roads to travel along shores, to cross creeks and rivers, and in the winter on different occasions to get help to dig his horse out of snow-drifts and to drag him out of the water into which he had plunged through broken ice, yet he was seldom known to fail in fulfilling an appointment. The following extract from a minute placed on the Records of Presbytery at the time of his death shows the estimation in which he was held by his brethren, viz.: "The Presbytery record their deep sense of the loss sustained in the death of Rev. Robert Douglas, as a faithful, unwearied and persevering laborer in the Lord's vineyard, as a brother with whom their intercourse had ever been both pleasant and profitable, as a true friend, and as a disciple of the Saviour, distinguished by sincere and unaffected piety and great Christian simplicity and humility."

Cove Head and West St. Peters, after being disjoined from East St. Peter's and Bay Fortune, called Rev. John Cameron, now of Bridgewater, N. S., on November 8th, 1843. This call was declined. On October 30th, 1844, they called Rev. James Byers of Clifton, N. S. This call was also declined. The next minister called was Rev. James Allan, who had just arrived from Scotland. He was ordained and inducted on 1st July, 1846. The call was signed by one hundred and seventy-six members and adherents and the stipend guaranteed was one hundred and twenty pounds. So rapid was the

growth of this congregation under Mr. Allan that on 28th July, 1852, the Presbytery deemed it advisable to disjoin West St. Peters from Cove Head, which they accordingly did, leaving Mr. Allan in charge of the latter place. At that time nearly the whole population of Stanhope, Cove Head and Brockley Point was Presbyterian. But of late years a stream of Presbyterian emigrants to other parts has been flowing out, and their places have been taken up by settlers of different ecclesiastical connections, so that the cause in Cove Head has not prospered as in some other places. But as might naturally be expected from the sound and highly intellectual character of Rev. Mr. Allan's pulpit teaching, the Presbyterians of Cove Head and adjacent settlements who enjoyed his ministrations are amongst the most intelligent and best informed to be found in the province. After a pastorate of forty-four years Rev. James Allan, on 12th November, 1890, tendered his resignation, which was accepted. A few years after the dissolution of the pastoral tie Mr. Allan, after nearly half a century of faithful and successful service, at peace with God and with all mankind, entered upon the reward of the just. Rev. Mr. Allan was succeeded by Mr. George B. McLeod, who was ordained and inducted on 8th September, 1891. Mr. McLeod continued to minister to this congregation with ability and success until July 27th, 1894, when his resignation was accepted. Mr. McLeod was succeeded by Rev. Jacob Layton in 1897, and by Rev. William Spencer, B. A., in the year 1901.

CHAPTER VIII.

ST. PETERS, BAY FORTUNE AND SOURIS.

The first settlers of St. Peters were a number of emigrants who came from Perthshire, Scotland, in the year 1774. After them came a number from Dumfriesshire and settled here and in Cove Head. Rev. Dr. McGregor of Pictou, N. S., visited this place in 1791 and again in 1806, spent two weeks, preached several times and visited as many families as he could overtake. As stated in the preceding chapter, the first settled minister in St. Peters was Rev. Peter Gordon, who after a brief pastorate of three years died in April, 1809. He was followed by Rev. Mr. Pidgeon, whose connection with the congregation terminated in 1820. From 1821 until 1846 Rev. Robert Douglas was the esteemed pastor. In 1825 East and West St. Peters and Bay Fortune were united. At this date there was only one dwelling house in what is now the thriving little town of Mount Stewart, though there was a good deal of shipbuilding carried on in that place; and the writer remembers, when a student, preaching in the cook house of Mr. Kemble Coffin in 1852. In July of the same year the united congregation called Mr. Henry Crawford, a licentiate of the Presbyterian church in Nova Scotia; but he, having to take another term at the Theological Hall, was not ordained and inducted until 18th October, 1853. Mr. Crawford entered

upon the ministerial duties of this large and interesting field with great energy; and it may be said of him that during the whole period of his ministry he was abundant in labors. Nor were his labors in vain; for what was one congregation at the time of his induction now constitutes three good, self-sustaining congregations, each of which raises more for the support of the gospel at home and for the schemes of the church than the whole field was able to do at that time.

In the year 1855, nearly 50 years ago, the Presbytery of Prince Edward Island, at a meeting held in Springfield, Prince county, passed the following resolution in favor of a prohibitory liquor law, viz.: "That whereas intemperance is a great evil, which can never be removed or effectually resisted while the traffic in intoxicating drinks is continued, it being necessary to remove the cause in order to remove the effect, therefore, resolved, That the members of this Presbytery, as lovers of their country and of their race, and as office bearers of the church, cannot but feel a lively interest in the progress of the temperance reform, especially in recent legislation in several of the States of the American Union, entirely prohibiting the traffic in all intoxicating beverages; and as such laws, in our opinion, can interfere with the rights of no man, since no man can have rights inconsistent with the public good, or at war with the welfare of the community, we therefore shall exert our influence, and do earnestly recommend to the congregations under our inspection

and to all others to persevere in vigorous and well directed efforts until a law shall be enacted in this island prohibiting a traffic which is the cause of much of the wretchedness and misery, pauperism, crime and ruin to the souls and bodies of men, a traffic with which the country has been so long afflicted." This resolution was moved by Rev. Dr. Keir, seconded by Rev. Dr. Murray and unanimously carried, and by order engrossed on the Records of Presbytery.

In March, 1858, Bay Fortune and Souris were separated from East and West St. Peters and organized into a distinct charge, Rev. Mr. Crawford remaining pastor of East and West St. Peters. On 7th June, 1859, West St. Peters and Mount Stewart were disjoined from East St. Peters and formed into a new congregation. Mr. Crawford's labors were now entirely confined to East St. Peters, where he continued to labor with great diligence until 1874, when he accepted a call to the congregation of Richmond Bay.

The new congregation of Mount Stewart and West St. Peters in 1862 called Rev. Alexander Falconer, now of Pictou. Two years later they extended a call to Rev. C. B. Pitblado, D. D., now of Winnipeg, Man. Both of these calls were declined. In the following year Mr. D. W. Cameron, having accepted a call, was ordained and inducted into the pastoral charge of this congregation on November 22nd, where he remained for three years, when his resignation was accepted.

History of Presbyterianism

On September 7th, 1871, Rev. William R. Frame, having accepted a call to this congregation, was inducted as their pastor. Those who took part in the induction services were as follows: Rev. J. M. McLeod preached, Rev. James Allan addressed the minister and Rev. Isaac Murray, D. D., addressed the congregation. Rev. Mr. Frame remained pastor of this congregation until 17th March, 1885, when, on account of failing health, he tendered his resignation, which was accepted by Presbytery. The following extract from the Presbytery Records shows the high estimation in which Mr. Frame was held by his brethren:

"It affords Presbytery much pleasure to bear testimony to the high character which their brother, Rev. W. R. Frame, sustains, as an able and evangelical preacher; to the kind, faithful and conscientious character of his pastoral labors, and that as a member of Presbytery he ever displayed sound judgment, a thorough acquaintance with the laws of the church and a readiness to take his full share of the work of the church, etc." Though Mr. Frame's resignation was accepted, he was still a member of Presbytery, by consent of the General Assembly, who allowed his name to remain on the roll of Presbytery. When his health permitted he preached in vacant charges, but the greater part of his time was now taken up with the management of a weekly Protestant paper called the Guardian. For several years, with great ability, Mr. Frame edited the Guardian newspaper. As a writer he had not his superior on the editorial

staff of the province, and had he been spared would have held a high position amongst the newspaper men of the Dominion; but in less than three years after he assumed the management of the *Guardian* his useful life was terminated by that insidious disease, consumption.

Rev. A. B. McLeod was the next minister of Mount Stewart and West St. Peters. He was inducted on the 20th May, 1886. Mr. McLeod's labors were highly appreciated and the good work progressed favorably under his able ministrations; but having accepted a call to Nova Scotia, his connection with Mount Stewart was severed by Presbytery on 20th October, 1892.

The congregation of East St. Peters, after Mr. Crawford's removal to Richmond Bay, remained vacant for about two years, when on 5th July, 1876, Rev. S. C. Gunn was settled over them. Mr. Gunn's pastorate in this congregation was marked by steady progress and continued for a little over seven years, when he accepted a call to Springfield, Nova Scotia, on 27th March, 1883. Mr. Gunn proved himself to be an able and successful minister, not needing to be ashamed, and was greatly beloved by his congregation. From Springfield, N. S., Mr. Gunn was called to a large and interesting congregation, principally composed of Highlanders and Provincialists, in the city of Boston. Mr. Gunn has the prayers and good wishes of numerous friends in the Maritime Provinces for his success in the good work of gathering together and ministering to the spiritual necessities

of his and their countrymen in the home of their adoption. Young men and women going from pious homes in the East will always find a safe place of refuge in the Scotch church of Boston, and kind friends in the faithful pastor and his amiable partner.

On 16th March, 1886, Mr. J. W. McKenzie, B. A., the present pastor, was ordained and inducted over the congregation of East St. Peters. Since Mr. McKenzie's settlement in St. Peters, two new churches have been erected, one at the head of the bay and the other between the Morell and Marie rivers. Both churches are finished and free of debt. Mr. McKenzie is a native of Prince Edward, a graduate of the Presbyterian College at Montreal, a young man of superior ability, and deservedly popular.

Bay Fortune, Souris and Grand River having been disjoined from East St. Peters in October, 1872, and declared a separate charge, called Rev. J. G. Cameron of Tryon and Bonshaw. He was inducted into this new congregation on 19th March, 1873. Since Mr. Cameron took charge of this congregation it has risen from the *status* of a supplemented charge to that of a self-sustaining one, paying the minister a salary of \$800. In addition to this they also contribute largely to the schemes of the church. They have also, within the same time, erected three new churches, and to the credit of pastor and people these churches are all free of debt, and Sabbath after Sabbath are filled with intelligent

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and appreciative congregations. Mr. Cameron was a faithful preacher of the gospel, a wise counsellor, a laborious and painstaking pastor and always held a warm place in the affections of his people. His resignation of this charge having been accepted by Presbytery, Mr. Cameron was next called and settled at Murray Harbor, where, after a short pastorate, he was taken suddenly ill, and after a brief period of intense suffering he fell asleep in Jesus.

CHAPTER IX.

ST. PETERS AND BRACKLEY POINT ROADS.

This congregation originally formed a part of St. James' church, Charlottetown. The St. Peters Road church is about six miles, and that of Brackley Point Road about nine miles from Charlottetown. The St. Peters Road section of this congregation lies along the west bank of the Hilleborough river, up which the tide flows about twenty miles. The scenery along its banks is rich and beautiful. Its edges are fringed with marsh grass and a continuation of fertile and well cultivated farms range along its banks, which are adorned with beautiful groves of beech, birch, maple and fir. The houses are neat and present an air of comfort and taste. The people are intelligent and industrious, all in comfortable circumstances, and some of them amongst the wealthiest farmers in the county. The first settlers in this part of the island came from Perthshire in the year 1775. At this date the only road on the island was through this district, from Charlottetown to Cove Head. Leading to other settlements there was nothing more than what is called a blaze, i. e., a chip taken from the side of a tree, and in some cases the traveller had not even that to guide him. The mode of travel was along the banks of the river and the sea shore; and the number of deep creeks and inlets which abound on Prince Edward Island

made this mode of travel peculiarly difficult. At this period the Rev. Mr. Des Brisay, Episcopalian, was the only Protestant minister on the island. He lived in Cove Head, a distance of fifteen miles from his church, which was in Charlottetown. The only reason we have seen stated for his living so far from his church was that Charlottetown was a very wicked place, and that in the country he was more retired and had better advantages for study.

Brackley Point and the road leading to it was settled about one hundred and twenty years ago by Chief Baron Montgomery, who did more than any other land proprietor at that time for the settlers. This place received its name from a Mr. Brackley who came out from the old country with Governor Patterson in 1770, when the island was disjoined from Nova Scotia and formed into a separate government. Mr. Brackley held a government office and was much thought of by the people. Brackley Point lies between Rustico and Stanhope Cove. It has a beautiful harbor and is one of the most flourishing settlements on the island. The farms are beautiful, well cultivated and the farmers are independent. It is already a favorite resort for summer tourists and with improved hotel accommodations it will be patronized to a much larger extent than it is at present. The remarks made about the farms on St. Peters Road and at Brackley Point are equally applicable to those lying along the road leading from Charlottetown to that place. Some of the old Presbyterian residents around this place are the McCal-

lums, McMillans, Scotts, Martins, etc.; and on St. Peters Road and to be found the Robertsons, the Cairns, the Scotts, the McLeods, the McBeaths, the McLaughlins, the Thompsons, the Gibsons, etc. Some of these people originally worshipped at Cove Head, and some of them in Charlottetown. Rev. James Allan, acting under instructions from the Presbytery of Prince Edward Island, of the Presbyterian church of Nova Scotia, opened a preaching station on St. Peters Road in March, 1854. This place was also supplied with preaching by the Kirk of Scotland and by the Free Presbytery of Prince Edward Island. The first church built in this settlement was in connection with the Church of Scotland, and the people received an occasional sermon from the late Rev. Donald McDonald. This church having been blown down by a severe gale, those adhering to the Church of Scotland erected another church near the site of the first church, which is about six miles from the city and is the building now occupied by the united church. About this time the Free church, the Presbyterian church of Nova Scotia and the Baptists built a union church just across the road from the Kirk (in the year 1864), so that from these four different sources the station must have been tolerably well supplied, though in this and similar cases there is a great waste of material. Rev. William McLaren of the Church of Scotland was appointed to St. Peters and Brackley Point Roads for a term commencing December, 1857. At the expiration of his appointment the late

Rev. George M. Grant, M. A., D. D., afterwards principal of Queen's College, Kingston, was inducted into the pastoral charge of St. Peters and Brackley Point Roads and Georgetown. This settlement took place on 28th June, 1861. It is needless to say that Rev. George M. Grant was an able and eloquent preacher and a faithful pastor, that he was extremely popular amongst his people, and, indeed, wherever he was known; or that under his ministry the congregation prospered greatly. Those who knew Mr. Grant's scholarship, ability and popular talent knew too well that a light so brilliant could not long be confined to a comparatively obscure section of the church. The fears of his warmly attached congregation, and the anticipations of his numerous friends were soon realized, for on 24th April, 1863, he accepted a cordial and unanimous call to St. Matthew's church, Halifax. Thus was terminated a happy and most successful pastorate, amid the tears and regrets of an attached people who remember to this day with fond and undying affection their first regularly settled pastor, Rev. George M. Grant, the late world-renowned Dr. Grant, Principal of Queen's College, Kingston, Ontario.

Dr. Grant, son of James Grant, teacher, was born at East River, Pictou county, N. S. Ordained 28th November, 1860. Married Jessie Lawson of Halifax, N. S. He wrote the famous work "Ocean to Ocean," and published various reviews, lectures, etc. His early education was received at Pictou Academy and West River Seminary. Having completed

his studies at the latter institution, he was selected by a committee of the Synod of Nova Scotia as one of the four bursars to be sent to Glasgow University, Scotland. He entered the university when only 18 years of age, and then began a course of hard study lasting eight years. His career at the university was distinguished by exceptional brilliancy. Among the prizes carried off by Dr. Grant at this time were, first in classics, moral philosophy and chemistry, besides the Lord Rector's prize of thirty guineas for the best essay on Hindoo literature and philosophy. While very studious, he was proficient in all athletic games, thereby being exceedingly popular with his fellow students, over whom he had great influence. Upon leaving college he was ordained by the Church of Scotland, and had flattering inducements to remain in Scotland. He preferred, however, returning to Canada, and immediately on his arrival in 1861 was appointed a missionary in Pictou, his native county. Shortly after he was transferred to a more important sphere in Prince Edward Island. In May, 1863, he was inducted into St. Matthew's church, Halifax, where he labored for fourteen years, when he was chosen as Principal of Queen's College, Kingston. While in Halifax, he was a director of Dalhousie College, a trustee of the Theological Seminary, a member of various committees of Presbytery and Synod, a zealous advocate of union. When the union was consummated he, as moderator of the Kirk Synod, subscribed the articles in its name. In October, 1877,

Dr. Grant was elected Principal of Queen's College, Kingston, as successor to Principal Snodgrass. The unanimity of sentiment displayed in his election by the trustees of the college, his cordial reception by the students, and the warm welcome accorded him by the citizens of Kingston, all testified that his labors and abilities had met with recognition. Soon after entering upon his new duties he perceived that something had to be done to place the college on a more secure footing and his inauguration of the building and endowment scheme, as well as his successful exertions in raising \$150,000, required to carry it out, are too fresh in the public memory to need more than casual mention. Soon after his installation as principal, his *alma mater* conferred on him the degree of Doctor of Divinity.

The next minister settled in this congregation was Rev. Mr. Cullen. He was inducted on 2nd September, 1863, and after three months, on account of ill health, was allowed to retire. He was succeeded in this charge by Rev. Alexander McWilliams in the year 1864. On May 7th, 1865, St. Peters and Brackley Point Roads were disjoined from Georgetown and Mr. McWilliams remained pastor of the latter place. In August of the same year Rev. William Stewart, formerly of Musquodoboit and Little River, N. S., was inducted as pastor of St. Peters and Brackley Point Roads. Mr. Stewart was a man of more than ordinary ability, an able preacher and sympathizing pastor, and was highly esteemed by the people of his charge. The infirmities of age and

declining health led to his resignation, which was accepted on 19th May, 1872.

About this time the subject of union was earnestly discussed by the two Presbyteries on the island, and overtures on the subject were sent up to their respective Synods in June, 1870.

Rev. John Moffatt, who had been sent out by the Colonial Committee of the Church of Scotland, was inducted into this charge on 25th September, 1872, and was allowed to retire from the field in 1874. Mr. Moffatt was a determined opponent of union and wrote several strong pamphlets on the subject. After his retirement the congregation was supplied for a time by Rev. John Gillis and by Mr. A. W. McLeod, catechist. Mr. McLeod after his ordination was settled at Vale Colliery and Sutherlands River, where, after a few years' faithful labor, his health failed and death closed a career of great promise in the prime of life.

The next minister settled in the congregation of St. Peters and Brackley Point Road was Rev. William Scott. His induction took place on 24th October, 1876. It is not necessary to say to those who knew Mr. Scott that he was an able, eloquent and most evangelical preacher. As a pastor he was faithful and diligent, and his ministry in this congregation, which extended over six years, was crowned with great success. Amid the regrets of a deeply attached people he tendered his resignation of this charge, which, on October 4th, 1882, was reluctantly accepted by the Presbytery. Just one year later the

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Rev. A. W. Mahon, now of St. Andrew's, N. B., was inducted as Mr. Scott's successor. As a student Mr. Mahon was diligent; as a pastor, faithful, and his ministrations were both acceptable and profitable.

Mr. Mahon's resignation was accepted on 30th September, 1894, and Rev. W. T. D. Moss, the next pastor, was inducted on 21st May, 1895, but only over St. Peters Road, the other section having been united with Cove Head. Mr. Moss was succeeded as pastor of St. Peters Road successively by Rev. Mr. Layton and by their present pastor, Rev. W. H. Spencer, B. A.

CHAPTER X.

GEORGETOWN.

This place was originally called Three Rivers, on account of its lying near the junction of three fine rivers on the southeast part of the island, viz.: Cardigan, Montague and Brudenell rivers. On each of these rivers a considerable amount of shipbuilding was carried on in the early history of the country, and now they are amongst the finest farming districts on the eastern part of the island. Georgetown is a beautiful, clean, healthy place. It has three churches—Presbyterian, Episcopalian and Roman Catholic—good schools, large dwelling houses, well filled stores, a court house and a jail—the latter, to the credit of the town, is often without a tenant. The thriving little town of Montague, with its rapidly increasing trade, has of late years materially interfered with the growth and trade of Georgetown. The harbor of Georgetown is good and of easy access, having a fine, broad, deep entrance, with Boughton Island on the one hand and Panmore on the other.

The first settlers of Three Rivers (Georgetown) came from Dumfries, Scotland, in the year 1774. The first Protestant minister who visited this place was Rev. Dr. McGregor, of Pictou, N. S. The date of this visit is given by Dr. Patterson in his memoirs of Dr. McGregor, as 1793. The doctor

landed at Charlottetown and was piloted through the woods to Georgetown. The first clearing was made and the first house built by Mr. David Higgins, in the year 1769, who established a small fishing station on the point where Hon. Joseph Wightman's now stands. The early settlers here endured great hardships from the lack of provisions, living to a great extent, at times, on clams, to obtain which they often had to cut through four feet of ice. In due time, however, the soil yielded them their first crops, which together with Mr. Higgins' fishing establishment furnished those hardy pioneers with ample provisions. On the occasion of his first visit to this place, Dr. McGregor preached in the house of the late Mr. Wightman, then occupied by Mr. David Irving. This was the first sermon ever preached in Georgetown. The doctor remained here for several days, visiting, conversing, preaching and baptizing. The most interesting event connected with this visit was that he had been made the instrument of bringing to the knowledge of the truth a slave by the name of Sickles and was the means of obtaining his liberty. It appears from the writings of Dr. Patterson that Rev. Dr. McGregor visited Georgetown again in 1806, and that on 6th July, in that year, he preached three sermons on Eph. ii: 3-5, that the next day he preached twice at Murray Harbor, and that he returned to Three Rivers and preached three sermons on Sabbath, 8th July. He also visited and preached in Georgetown and Murray Harbor in 1812, 1816, 1817 and 1819. These places received

occasional supply from Rev. John Keir of Princetown, Rev. John McLennan of Belfast, Rev. John Geddie of Cavendish and others.

In 1855-6 Rev. Messrs. Snodgrass of Charlottetown and McKay of Belfast supplied them alternately until October of the last named year, when the Rev. Andrew Loughead and Mr. Thomas Duncan arrived on the island at the same time, having been sent out by the Colonial Committee of the Church of Scotland. Mr. Loughead was inducted into the pastoral charge of Georgetown, and Mr. Duncan was ordained and inducted into the pastoral charge of St. James' church, Charlottetown, on 23rd October, 1856. The ministers present at the ordination and induction of Messrs. Loughead and Duncan were Rev. Dr. Pollock, Dr. McRae and Rev. Alexander McKay of Belfast. Mr. Loughead continued minister of Georgetown until July, 1860, when he accepted an appointment in Paisley, Scotland, and was accordingly loosed from his charge in Georgetown. About this time a new station which had been formed at St. Peters Road was united with Georgetown and on 28th June, 1861, Rev. Dr. Grant, afterwards Principal of Queen's College, Kingston, was ordained and inducted into the pastorate of the united charge. Having in the last chapter referred at some length to Mr. Grant's pastorate in Georgetown and St. Peters, and also to that of Rev. Mr. Cullen, we pass on now to Rev. Mr. McWilliams, who at the outset of his mission had charge of St. Peters Road, Brackley Point Road, and George-

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town, but whose labors were now confined to Georgetown, the other two stations having been formed into a separate congregation. Mr. McWilliams' time was now wholly given to Georgetown and Cardigan, in which places he labored with great acceptance and success until 24th May, 1871, when his connection with the congregation terminated, he having intimated his intention to accept an appointment to a parish in Scotland. His departure was much regretted by his congregation, by the Presbytery of which he was an esteemed member and by the church at large.

On 4th October, 1871, the Rev. Peter Melville, M. A., B. D., assistant pastor, with Rev. Dr. Brooks of Fredericton, N. B., having accepted a call to the congregation of Georgetown and Cardigan, was inducted into the pastoral charge of that congregation. Mr. Melville extended his labors to the thriving little village at Montague Bridge and was instrumental in building a church in that section, which, when finished, was free from debt. In this undertaking Mr. Melville took a step in the right direction, that section having, under the spiritual oversight of Mr. W. H. Spencer, become a large and self-sustaining congregation. After four years of diligent and successful labor, Mr. Melville tendered his resignation of Georgetown, Cardigan and Montague, which was accepted 17th November, 1875.

After a vacancy of two years, Rev. John McKennon of Hopewell, N. S., having accepted a call to become their pastor, was inducted on 11th January,

1877. Mr. McKennon with much ability and success continued to minister to this large and scattered congregation until 21st February, 1881, at which date his resignation was accepted. A minute was engrossed on the records of Presbytery expressive of the high estimation in which Mr. McKennon was held by his brethren as a man, as a minister, and as a member of Presbytery and other church courts.

On 3rd May, 1882, Cardigan was disjoined from Georgetown and Montague and united with Dundas. The next minister of Georgetown and Montague was Rev. W. H. Spencer, B. A., who having accepted the call was placed over them by Presbytery on 2nd October, 1882. During Mr. Spencer's ministry both sections prospered greatly, and large accessions were made to the membership. The growth of the congregation was such that in March, 1888, it was deemed expedient to divide the congregation into two separate charges, which was accordingly done, Mr. Spencer retaining Montague as the scene of his future labors, they guaranteeing him an annual stipend of \$750 and the free use of a manse. This new arrangement left Georgetown vacant, but only for a short time, for on Rev. W. A. Mason's return from Princeton, N. J., where he had been taking a post-graduate course of study, the congregation gave him a unanimous call to become their pastor, which Mr. Mason accepted, and he was on 26th June, 1888, inducted into the pastoral charge of Georgetown. The congregation, though comparatively small, is compact, united and spirited, and with the

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whole time of their new and talented pastor they are likely to enjoy a prosperous future. After Mr. Mason's resignation Rev. Mr. Herdman was called and settled as his successor in Georgetown. Mr. Herdman's pastorate extended over a number of years and was characterized by great diligence, zeal and success.

CHAPTER XI.

BROOKFIELD, AND CLYDE AND WEST RIVER.

These important sections of country, as well as Strathalbyn, in the early history of Presbyterianism belonged to the congregation of New London, and were under the spiritual oversight of Rev. Alexander Sutherland. The amount of traveling and ministerial labor involved in a field of this vast extent soon began to tell even upon the robust constitution of Mr. Sutherland and ultimately led him to ask Presbytery to divide his charge and lessen his labor. About the same time, 1855, the Free church congregation in Charlottetown was organized and being weak was in need of outside help to support a minister. West River section was accordingly, on 9th May, 1855, disjoined from New London, and united with the Free church, Charlottetown. The late Rev. Murdoch Sutherland, then a young man in charge of a congregation in the town of Pictou, had for some time, with much acceptance been supplying the newly organized congregation. So highly were the people of West River and Charlottetown pleased with this young man that in September, 1855, they extended to him a hearty and unanimous call to become their minister, but the Pictou Presbytery would not consent to his translation and the call was accordingly set aside. This congregation was next supplied by Mr. John McDonald, a stu-

dent from the Free Church College, Halifax, whose services were highly appreciated, but failing health compelled him to retire from the field and soon after he was called to his rest. Rev. Kenneth McKenzie, late of Baddeck, C. B., and Rev. Donald McNeill, now of Charlottetown, also for a time occupied the pulpits of Charlottetown and West River.

Towards the end of 1856, Brookfield was separated from New London, and West River from Charlottetown, and these two sections along with Bonshaw were organized into a new congregation, which during its vacancy was supplied with religious ordinances by Rev. George Sutherland, Free church minister of Charlottetown, Rev. Donald McNeill, Rev. Alexander Sutherland, the late Alexander Munro of Valleyfield, Mr. Charles Ross, student, and others, until, under the fostering care of Presbytery, it became a self-sustaining charge.

On 16th September, 1860, the first settled minister, Rev. William Ross, was ordained and inducted pastor of the congregation, the boundaries of which were defined by Presbytery as follows, viz.: The congregation of West River to include all the Presbyterians belonging to the church on both sides of the river from the Block House on the south side and from the North River on the north side, extending to DeSable, and including Bonshaw, Bannockburn, Dog River and Brookfield.

On 14th October, 1862, Clyde River, which had been included within the bounds of Rev. Mr. Ross' charge, was declared by Presbytery to be a part of

the congregation of Queen's Square, under charge of Rev. Alexander Falconer, now of Prince Street church, Pictou. Four years later another section, Bonshaw, was separated from Mr. Ross' congregation, and united with Tryon and formed into a separate charge. The congregation of West River, under the faithful charge of Rev. William Ross, enjoyed a large measure of success. He was much and deservedly esteemed by the people of his charge, as well as by the members of Presbytery, for his earnestness, zeal and fidelity in the service of the Master. His resignation was accepted by Presbytery on 28th April, 1869. During their vacancy they were supplied by Mr. McSwain, catechist, and by members of Presbytery. On 15th November, 1870, Rev. S. C. Gunn, now of Boston, Mass., was duly ordained and inducted as the minister of the congregation. Three years after Mr. Gunn's settlement, Clyde River section was separated from Queen's Square, Charlottetown, and added to the congregation of West River and Brookfield. This change was rendered necessary by the union effected between the Free and Queen's Square churches in Charlottetown, the united congregation requiring the whole of a minister's time, and being able, without outside assistance, to raise the whole of a minister's salary. Although this reconstruction added materially to Mr. Gunn's labors, he cheerfully undertook the additional burden and faithfully and conscientiously continued to perform the arduous duties of his large and scattered

charge until 3rd June, 1876, when, having accepted a call to the congregation of East St. Peters, he was transferred to his new field of labor.

Mr. Gunn's sermons were always carefully prepared. Though not really an eloquent speaker, his words were weighty, solemn and impressive. He was one of our most successful and acceptable ministers; and as a man, honorable, true and independent. He has left many true friends and ardent admirers on Prince Edward Island. Had I in my preceding chapters spoken of the assistance given by ministers' wives in congregational work (and I might have done so), I would have much to say here; but lest I should be charged with partiality, I will here, as in former chapters, pass in silence the valuable aid given in church work by our better halves. And what ought to be said about the unfortunate brethren who have no help-mates? Perhaps we had better be silent here also, further than to commend them to the compassionate regards of our serious minded, self sacrificing young women. The life of a minister's wife is no sinecure.

The congregation of West and Clyde Rivers and Brookfield had been vacant only a few months when they called Rev. William Grant of Earleton, N. S. This call was accepted by Mr. Grant, and he having been transferred to the Presbytery of Prince Edward Island by the Presbytery of Wallace, N. S., was inducted as pastor of this congregation on 7th March, 1877. Mr. Grant being a young man, full of life and energy, entered upon the work of the

congregation with great zeal and with a determination to spend and be spent in the service of the Master whom he loved. It is worthy of remark that though after preaching at West River he had thirteen miles to travel to his church at Brookfield, sometimes through deep mud and sometimes through unbroken snow-banks three or four feet high, he never on a single occasion failed in filling an appointment during the nine years he had charge of this field. The zeal of the pulpit sometimes exceeded that of the pew, for after battling with snow blockades and other difficulties the preacher sometimes found only half a dozen hearers. Mr. Grant is a clear, concise and logical preacher, and under his ministry the congregation enjoyed great prosperity, so much so that at the time of his translation to Nova Scotia the Presbytery wisely divided the congregation into two, each of which was self-sustaining; Brookfield, Hunter River and New Glasgow Road constituted one charge and West and Clyde River the other. The separation took place on November 17th, 1886.

The congregation of West and Clyde Rivers after a vacancy of two months called Rev. A. S. Stewart of Belfast, who was inducted on 19th January, 1887. The congregation, though weakened by the loss of Brookfield and adjacent stations, yet granted to Mr. Stewart the annual sum of \$750 with a manse and glebe, which with considerable more was punctually paid. Though Mr. Stewart remained but a short time in Belfast, his pastorate was pleasant and pros-

perous. A native Highlander, full of Celtic zeal, a fluent and effective Gaelic preacher, and full of the Spirit of his Divine Master, Mr. Stewart threw himself into the work of the ministry with all his heart. The churches were filled, the cause prospered, and much good was accomplished during his brief stay at West River. The congregation of Burns' church, Mosa, Ontario, addressed a very hearty and unanimous call to Mr. Stewart to become their pastor. Mr. Stewart being a fluent Gaelic preacher, and the language not being really necessary in his present charge, but being a *sine qua non* in Mosa, he felt it his duty to accept their call, which he accordingly did on 2nd October, 1888. Both the congregation and the Presbytery regretted the necessity of this step, but under the circumstances they could only yield a reluctant acquiescence. The congregation on the occasion of Mr. Stewart's farewell sermon was described to the writer by one who was present as being a literal "Vale of tears."

After the separation of Brookfield from Clyde River and its organization as a new congregation, Rev. A. A. McKenzie, Ph. D., was placed over them as an ordained missionary for one year at a salary of \$700. On 1st June, 1888, Mr. McKenzie, on account of ill health, was compelled to resign and seek a more congenial climate. Mr. McKenzie was succeeded at Brookfield by Mr. M. J. MacLeod, a theological student from the Presbyterian college at Montreal, whose services were highly appreci-

ated. Mr. MacLeod is a native of the island, and we hope, when he finishes his college course, to welcome him back to his native land. Dr. McKenzie, his predecessor at Brookfield, is also an islander, and one who as a student took a first rank, both in the university at Kingston, Ont., and in the Glasgow University, in Scotland. For a short time he had charge of a parish in Glasgow, when he was called to an important charge in London, Great Britain. But after laboring with acknowledged ability and success in this latter field for two years his health failed, when he resigned and returned to his native land.

Mr. Stewart was followed at West and Clyde Rivers by Rev. A. A. McKenzie, Ph. D., where he, with his well-known ability and with much success, continued to labor until 23rd August, 1893, when he accepted a call to Brookfield, Hunter's River and New Glasgow Road and was inducted as their pastor. After two years' service in this field Dr. McKenzie accepted a call to a congregation in St. Stephen, New Brunswick. The Doctor was not long in St. Stephen until he received an invitation to an important professorial chair in the University of New Brunswick, which he still fills with marked ability and with great satisfaction to the governors of the institution. Prior to Dr. McKenzie's settlement at Brookfield, Rev. James McLennon, from 1889 until 1892, was the duly installed minister of that congregation. The present pastor, Rev. George Millar, B. A., succeeded Mr. McKenzie.

CHAPTER XII.

MURRAY HARBOR.

Murray Harbor lies between Cape Bear and Three Rivers. The harbor is well sheltered, but its entrance is intricate, and for large vessels is somewhat obstructed by a sand bar. In the early history of this place shipbuilding and lumbering were carried on with a good deal of energy. In the year 1806 the late Lemuel Cambridge, Esq., built a large establishment of mills, and commenced a trade in lumber which gave employment to a large number of men, many of whom afterwards took up land and became steady and prosperous farmers. Mr. Cambridge also at the same time commenced a fishing establishment at Murray Harbor. At that period there were only three actual settlers. The hands employed in the lumbering and fishing business were some of them from the Island of Guernsey, others from Scotland, and some belonged to different parts of the island.

As in almost every part of the island, so in this, the first Presbyterian minister who visited it was Rev. James McGregor, in the year 1806. In that year he preached in the house of Mr. James Irving, a Dumfriesshire Presbyterian; on the same occasion he preached also in the house of Mr. William Graham. The immigrants from Guernsey were mostly Episcopalians, slightly tinged with Armeni-

anism. They were much pleased with Mr. McGregor's ministrations on this occasion, and always looked forward to his visits with a great deal of pleasure. His attention to them at this early period led many of them to cast in their lot with the Presbyterians of that place; and a number of their descendants to this day are active and consistent members of that denomination.

The congregation of Murray Harbor was organized in 1822 by Rev. Dr. Keir. For many years their supply of preaching was limited to an occasional day's service from Dr. Keir, Dr. Geddie, Revs. R. S. Patterson, M. A., J. C. Sinclair, John McLennon, M. A., A. Munro, Robert Douglas and others. Rev. R. Douglas visited Murray Harbor nineteen times on horseback, before they had a settled minister of their own. Their first settled pastor was Rev. Daniel McCurdy, who was inducted in the year 1830. The next was Rev. Neil Bethune, who was ordained and inducted by the Free Presbytery of Pictou. Mr. Bethune was a native of Scotland and came to this island when quite young, with his parents. After obtaining as good an education as the schools of the country at that time afforded, he spent several years teaching school in Bedeque, and at the same time, under the direction of the late Rev. R. S. Patterson, M. A., prosecuting the study of the classics, mathematics, logic, moral and natural philosophy. He then returned to Scotland, and in the Free Church College in Edinburgh completed his theological curriculum. Mr. Beth-

une was a most pious, devoted and faithful minister of the gospel, and his labors were appreciated and resulted in great good. On 14th March, 1855, for reasons given, he tendered his resignation, which was accepted. Mr. Bethune was next settled in a congregation in Ontario, when, after a few years, his health, never very robust, gave way, and at the early age of forty years he entered into rest. He married a Miss Jones of the Island of Lewis, who, with two children, survived him.

About this time Rev. Neil McKay, a native of Earlington, N. S., having graduated at the Free Church College, Halifax, was sent by the Home Mission Committee to the Presbytery of Prince Edward Island, who on 25th July, 1855, licensed him to preach the gospel and appointed him to supply the vacant congregation of Murray Harbor. As might naturally be supposed, the good people of this charge were greatly pleased with their new preacher, and lost no unnecessary time in presenting him with a call to become their pastor. This invitation Mr. McKay accepted, and after the necessary steps had been taken he was ordained and inducted into the pastoral charge of that congregation on 19th September, 1855, by the Free Presbytery of Prince Edward Island. Mr. McKay proved himself to be a faithful pastor, an able and eloquent preacher and in every way a most valuable member of Presbytery. He was an ardent advocate of the union so happily consummated in 1860 between the Free Church and the Presbyterian Church of Nova

Scotia. He was also an able and fearless advocate of the cause of temperance, and was foremost in every good work. While attending to these general duties he did not neglect to feed the flock of which the Holy Ghost had made him overseer, either in his pulpit ministrations or in pastoral visitation. Those acquainted with the geographical position of Murray Harbor congregation and with the vast amount of physical toil necessarily entailed upon the pastor in the performance of his ministerial duties will not wonder that Mr. McKay's health began to break down, and that he found it necessary to resign his charge, which he did on 10th July, 1861, and in which the Presbytery and congregation concurred with deep regret. After leaving Murray Harbor, Mr. McKay was for ten years pastor of St. David's church, St. John, N. B., and afterwards, for thirteen years, pastor of the Presbyterian church in Summerside, when he accepted a call to St. John's church, Chatham, where he continued to labor until within a few days of his death, which occurred a few years ago.

Rev. Hugh McMillan succeeded Rev. N. McKay in Murray Harbor. He was inducted on 17th December, 1862, and with much acceptance and a fair share of success labored here until 9th May, 1866, when, on account of failing health, he also had to resign his charge of the congregation. The Rev. Stephen G. Lawson, son of William Lawson, Esq., of Stanhope, was ordained and inducted as successor to Mr. McMillan on 15th January, 1869. The

ordination took place in the Presbyterian church on the south side of Murray Harbor. His pastorate extended over five years and was characterized by great fidelity and success. A kind friend, a wise counsellor, and an able and faithful minister, Mr. Lawson held a warm place in the affections of his people; and when, towards the close of 1874, he resigned his charge, he did so, not like his three predecessors, on account of failing health, but with the view of undertaking the editorial management of a Protestant newspaper. Mr. Lawson is physically and mentally strong, the only minister we know of in the church able to endure, for any length of time, without suffering bodily injury, the toil involved in successfully doing the work of Murray Harbor congregation as thus constituted, for the labor is becoming annually greater instead of less.

With regard to Mr. Lawson as an editor, suffice it to say, that for a number of years he conducted with ability a newspaper called the *Presbyterian*. He wielded the pen of a vigorous writer. His ink was not altogether without vinegar, and woe to the poor unfortunate who dared to cross his path. He afterwards took charge of the *Island Guardian*, and the well filled columns of that paper furnished ample evidence of the ability of the editor.

After a short vacancy, Mr. Ernest Bayne was ordained and inducted as Mr. Lawson's successor. Mr. Ernest Bayne was a son of Rev. Dr. Bayne of Pictou, N. S., whose name and memory are fondly cherished by the whole church, not only in the Mar-

itime Provinces, but throughout the Dominion. Mr. Bayne's ministry in Murray Harbor extended over eight years. He was a most faithful and painstaking pastor, a good preacher and greatly beloved by his people. Having received a call from the congregation of Musquodoboit, in the Presbytery of Halifax, N. S., Mr. Bayne was released from his charge and transferred to the Halifax Presbytery, who inducted him as successor to the late Rev. Dr. Sedgwick, whose pulpit for many years he filled, with credit to himself and with satisfaction to the people.

Mr. Bayne was followed in Murray Harbor by Rev. Alexander Roulston, who had been a minister of the Reformed Presbyterian Church, and was inducted into this charge on 5th February, 1885. Mr. Roulston is a good theologian, a sound evangelical preacher, a faithful, hard working pastor and a valuable member of Presbytery. Though a strong man, and in the prime of life, Mr. Roulston's health, like that of his predecessors in this field, began to give way. The past history of this field seems to call loudly for a reconstruction of this and adjoining congregations, whereby the exposure and toil of our ministers may be lessened, and the interests of the people at the same time be advanced. This congregation has three churches, one on the north side, where the minister resides; another on the south side, which is reached by going round the head of the harbor, a distance of fourteen miles; the third church is about midway between the other two, on

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what is called Peter's Road. If all the good Presbyterians in that neighborhood could only see eye to eye, which we hope they soon may, the whole difficulty would be solved, and the best interests of our common cause be greatly advanced.

In the year 1891, on 30th June, the Rev. Alexander Roulston's connection with this congregation was dissolved, he having accepted a call at Salt Springs, Pictou, Nova Scotia. The congregation of Murray Harbor was now divided into two, viz.: Murray Harbor North and Murray Harbor South. The Rev. Ewen Gillis was inducted into the pastoral charge of South Murray Harbor on 3rd May, 1892. Little Sands and Murray River were afterwards added to this congregation and placed under the care of Mr. Gillis. Rev. Mr. King was inducted as pastor of Murray Harbor North, where he remained until 30th September, 1894, when his resignation was accepted. Rev. D. J. McDonald, the present pastor, was inducted in 1901.

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CHAPTER XIII.

WOOD ISLANDS.

The congregation of Wood Islands and Little Sands is partly in Queens and partly in Kings county, and lies along the south side of the island. The first settlers of this district came from the Island of Colonsa in the year 1800. Like most of the early settlers, they endured many hardships during the first few years of their settlement. These days have now happily passed away and this is now one of the most thriving and prosperous settlements in the province. Woodville, or Wood Islands, as the place was then called, being the nearest point to Pic-tou, the late Dr. McGregor frequently touched here on his tours to and from the island, and always preached to the people. In this way he gave them occasional supply from 1806 to 1819. In the last named year he preached twice in the house of Mr. Malcolm McMillan and once in the open air. On one of these occasions his text was, "O Israel, thou hast destroyed thyself, but in me is thy help." On another occasion he preached on Isa. lvii: 3, 4, and spoke strongly against sorcery, and as a result one man who professed to be skilled in magic at once renounced the practice. The Doctor, in making his tours through this place, Belfast, Three Rivers, etc., had to travel mostly on foot, in narrow paths through the woods, or in a canoe, as there were no

roads or bridges, and it is said there was not a horse from Wood Islands until within a mile or two of Charlottetown.

About the year 1823 Rev. John McLennon, a minister of the Church of Scotland, was ordained and settled in Belfast. He had charge not only of Belfast, but of Wood Islands, Cherry Valley, Murray Harbor and other adjoining settlements. At the time of the disruption in 1843, while Belfast still adhered firmly to the church of their fathers, Wood Islands, Murray Harbor, Brown's Creek and other outlying posts declared themselves in sympathy with the Free Church party in Scotland. Accordingly, from that date Wood Islands was supplied with preaching by ministers and probationers of the Free Church, with the exception of a small party who still claimed adherence to the Church of Scotland, and who were supplied by Mr. McLennon and afterwards by Rev. William McLaren, an ordained missionary of the Church of Scotland.

While the congregation of Wood Islands was much indebted to the ministers and missionaries of the Free Church for fanning the sparks of religious life that existed amongst them, they were perhaps even more indebted to the faithful efforts of a few pious laymen among themselves who had received a good religious training in the homes of their youth in the fatherland. Their influence, if less intense than that wielded by the few itinerant missionaries, was more continuous. What it lacked in depth, it supplied in breadth and persistency.

In the year 1857 Mr. Donald McNeill, a licentiate of the Free Church College, Halifax, was ordained and inducted as the first pastor of this congregation. There was then but little to inspire hope. The people were few in number, and they had become greatly disheartened by their frequent failures to obtain a regular supply of gospel ordinances. The only church edifice they had at that date was a small building 24x30 feet, half finished outside, and only a rough board floor, with very primitive seating accommodation. But though few in number and humble in their circumstances, they constituted a small band of noble men and women who were ready to make any sacrifices which the Master's cause required. Some of these good fathers and mothers in Israel have gone to their rest and to their reward, such as Angus Beaton, John McDonald, Donald Smith, John McGregor, Mrs. Angus Beaton and Mrs. Donald Munn. The names of those still living and laboring in the Lord's vineyard must be passed over here, but their reward will come. Mr. McNeill was an earnest and indefatigable worker, an earnest preacher and a successful minister. He had the satisfaction of seeing rapid progress in his congregation, both in matters temporal and spiritual. During the period of his ministry two new churches were erected and finished free from debt, and what is even better, these churches were well filled with earnest and attentive hearers. They had also purchased a glebe on which they erected a very comfortable manse for their minister, and had an active

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and efficient staff of elders. Though the congregation has thrown off a large section, Caledonia, they yet pay their pastor \$750 per annum, with the free use of the manse; and the section disjoined also pays the same stipend to their minister.

The history of this and of other congregations which have passed through a similar experience shows the wisdom and the duty of assisting the numerous weak and struggling mission stations in the Northwest Territories and British Columbia. A few dollars given at the right time would be like manna to the hungry Israelites, and would soon come back to the givers in the blessings of those who were ready to perish. On November 20th, 1872, Rev. D. McNeill, on account of failing health, resigned his charge of Woodville. Shortly after his resignation he received the appointment of Secretary to the Board of Education, which position for many years he held and the duties of which he discharged to the satisfaction of all parties.

Rev. Donald McNeill was succeeded in the pastorate of Woodville by Rev. John Sutherland of West Bay, Cape Breton. His induction took place on 11th March, 1874. The settlement of Caledonia, lying between the congregations of Woodville and Valleyfield, was supplied with preaching for some time, alternately by the pastors of these two congregations. Mr. Sutherland is a native of the North of Scotland, was educated in that country and preached with equal facility in both Gaelic and English. He was a sound evangelical preacher, faithful

and conscientious as a pastor, and his ministry was attended by a fair measure of success. He resigned his charge in 1881 and removed to Australia.

In September, 1882, this congregation extended a call to Rev. A. B. McLeod, but he, having been called at the same time to Mount Stewart and West St. Peters, accepted the latter. They next called Rev. Malcolm Campbell of Strath Loone, Cape Breton, who, having accepted their call, was inducted on 3rd January, 1884. Under Mr. Campbell's faithful ministry the congregation had large accessions to their communion roll, nearly doubled their contributions to the schemes of the church, and enjoyed a time of great prosperity. Mr. Campbell's connection with the congregation terminated on 11th November, 1890, he having accepted a call to Strathalbyn and Rose Valley.

As already stated, Caledonia, for several years a mission station, was organized into a new congregation in August, 1885. They at the outset guaranteed an annual stipend of \$750. A large number of this congregation being Highlanders, without much English, it was necessary for them to have a minister able to preach in both languages. Rev. John Sutherland was accordingly called and inducted as pastor of this new congregation on 20th August, 1890.

After Rev. Mr. Campbell's translation to Strathalbyn, Rev. A. S. Stewart, late of Mosa, Ontario, was called and settled as pastor of the congregation of Woodville in the year 1892.

CHAPTER XIV.

BELFAST.

This is one of the oldest, largest, most intelligent and prosperous settlements in the province. It is situated in the eastern part of Queens county, and comprises Eldon, Orwell, Point Prim, Belle Creek, Pinette River, Flat River, etc. In 1758, when the island was taken from the French, a few inhabitants were settled in this district; but from that period the land, in a great measure, remained unoccupied till 1803, when, though it had been cleared and cultivated by the French, it was overgrown again by thickets of young trees, interspersed with grassy glades. In August of 1803, about eight hundred immigrants arrived from the Highlands and islands of Scotland. On their arrival they spread themselves along the shore, upon the site of an old French village which had been destroyed and abandoned after the capture of the island by the British forces. These settlers were brought out by the Earl of Selkirk, who remained with them for nearly two months, laying out their lands and getting them settled as comfortably as possible, under the circumstances. A little more than a year after their settlement the Earl returned to the island and stated that with the utmost satisfaction he found that his plans had been followed up with judgment and attention, and that the settlers were then engaged in securing

the harvest which crowned their industry. There were, he stated, three or four families whose crop was inadequate to their supply, but with characteristic generosity their wants were supplied by those who had a superabundance. So judicious were the arrangements made in this settlement that it escaped, in a great measure, the hardships endured by the early settlers in other parts of the island.

At the time of their settlement there were three families of Roman Catholics there, but they soon after left and took up their abode elsewhere. With the exception of three or four families of Baptists, all the settlers in the place were Presbyterians, adhering to the Church of Scotland.

Rev. Dr. McGregor of Pictou visited this place in 1806 and on several occasions afterwards. At the time of his first visit the people had made considerable progress, and were, for a new country, in fairly comfortable circumstances. Amongst them were many pious, God fearing men and women, who regularly met together on Sabbath for prayer, praise and reading of Scriptures. The first Presbyterian place of worship erected on Prince Edward Island in connection with the Church of Scotland was built at Point Prim, in 1826, through the influence of Dr. Macauley, who had been chaplain in the army for some time, and who preached in it occasionally; but his time was principally occupied with the duties of his profession. Dr. McGregor's first sermon in Belfast was on the Laodicean church, the second on the Prodigal Son, the third on Phil. iii: 13, 14.

These discourses were preached in Gaelic; and the late Rev. Alexander McKay, once minister of Belfast, said that these discourses were represented to him, by those who heard them, as being plain, faithful and powerful. On these occasions he also baptized a number of children. The people of Belfast applied to Dr. McGregor to procure them a minister from Scotland, but the supply of preachers at that time was so limited that it was impossible to obtain one for them. They, however, kept up regular Sabbath services amongst themselves, as best they could, until the settlement of Rev. John McLennon, M. A., a young man who had been sent out by the Church of Scotland in 1823.

Mr. McLennon was educated in Aberdeen, Scotland, and was licensed by the Presbytery of Abertorf, Inverness-shire. Shortly after his arrival in this country he was ordained and inducted in Belfast. The ministers who took part in his ordination were Rev. Donald Allan Fraser of New Glasgow and Blue Mountains and Rev. Kenneth John McKenzie of Pictou, Nova Scotia. Having been so long without the regular dispensation of religious ordinances, and having been so often disappointed in their efforts to obtain the services of a minister, the people of this large and interesting field were greatly rejoiced at the settlement of their young minister. Mr. McLennon was the only minister in connection with the Church of Scotland on the island at that time; and besides his own congregation, which then embraced the whole of Belfast, Wood

Islands, Georgetown and Murray Harbor, he also gave frequent supply of preaching to Cherry Valley, Charlottetown, New London and other places. From the vast extent of Mr. McLennon's parish, the scarcity of roads, the rough character of those which had been opened up and the entire absence of all the modern comforts of travel, the exposure and the hardships which he endured in the performance of his ministerial duties must have been very great indeed. With all our modern comforts and conveniences and our improved highways, few ministers would be willing to undertake, and fewer still be able to undergo the toil cheerfully and uncomplainingly borne by this able, faithful and devoted servant of God. Almost the only mode of traveling during the early part of his ministry was on horseback, and his worthy partner, little accustomed to this mode of travel in her native land, became almost as expert an equestrian as himself.

Rev. Mr. McLennon was a gentleman of education, of culture, of more than ordinary ability, an excellent preacher who could speak with ease and fluency in both Gaelic and English. As a pastor he was diligent and faithful, though his widely scattered field made it impossible for him to visit his parish very frequently; but in visiting the sick, in conducting prayer meetings, etc., he had the assistance of a noble band of elders, amongst whom may be mentioned Laughlin Morrison, Roderick Campbell, Donald McRae, Charles McKinnon, who served in the capacity of a catechist before the settle-

ment of Mr. McLennon, Charles Nicholson, Angus McLeod and Angus McLean. The descendants of some of these good men are still in the eldership. One of these old elders, at family worship, when reading the words of St. Paul, "I can do all things through Christ which strengtheneth me," made the following comment, "Aye, aye, Paul. I could do that myself." And Rev. Donald Allan Fraser, who frequently assisted Mr. McLennon at his communion services, on hearing some of these grand old elders speaking and praying at their preparatory meetings, remarked that he would willingly travel all the way from Blue Mountains, Nova Scotia, to Belfast, Prince Edward Island, to hear some of these old elders who had come from Dumfries and other shires in Scotland.

As a man, Mr. McLennon was most gentlemanly, pleasant and agreeable. He was celebrated for his genuine hospitality. A true Highlander, born in Ross-shire, his house was always open, not only for members of his own congregation, but for all, without distinction; and Mrs. McLennon, a woman of rare intelligence, kindness and amiability, made the manse of Belfast a pleasant resort alike for the friendly visitor and for the weary traveler.

After nearly thirty years of faithful service, Mr. McLennon resigned his charge of Belfast and returned to his native land, and on 11th February, 1852, laid down his well-used armor and received the crown of glory from the Captain of his salvation. He left a family of eight, four sons and four

daughters. One of the daughters was married to the late Rev. Dr. Jenkins of Montreal, another to Rev. Dr. Gordon, the able and popular principal of Queen's College, Kingston. Three of the sons have been called away by death. The youngest son is married and lives in Charlottetown.

The next minister settled in Belfast was Rev. Alexander McKay, M. A. His induction took place on 23rd August, 1855. Mr. McKay's ministry in this parish was characterized by great peace, harmony and prosperity. He was a thorough Protestant, an earnest temperance worker, and used his influence for the advancement of every good cause. On 25th May, 1859, Mr. McKay accepted a call to the congregation of Salt Springs and Gairloch, Pictou, N. S., and was accordingly loosed from his charge in Belfast. After a vacancy of three months Rev. Alexander McLean, M. A., was called to succeed Mr. McKay as pastor of Belfast. His induction took place on 31st August, 1859. Mr. McLean was a native of East River, Pictou, N. S., and received his education in Glasgow, Scotland. As a scholar, a preacher and as a man of high intellectual endowments, Mr. McLean was in no respect inferior to his two worthy predecessors. Indeed, Belfast seems to have been singularly fortunate in securing the service of ministers of superior abilities and attainments. Mr. McLean's pastorate in this congregation was, like that of his predecessors, not only laborious but was crowned with a large measure of success. In addition to the large church at

Eldon, the congregation have erected a large tent with a frame roof, boarded and shingled, capable of seating nearly two thousand people. On sacramental occasions this tent is occupied by the English speaking part of the congregation, while the church is used by those who prefer the Gaelic; and on a communion Sabbath, if the day is fine, both the tent and the church are filled to their utmost capacity. These two buildings are in the center of a beautiful hardwood grove on the brow of a high hill. It is one of the most beautiful sites for a church anywhere to be found in the province. Rev. Mr. McLean, on 14th August, 1877, after a pastorate of seventeen years, accepted a call to Hopewell, Nova Scotia, and was accordingly transferred to the Presbytery of Pictou to be inducted into his new parish. So strong was the hold which Mr. McLean had upon the affections of the congregation of Belfast that in August, 1878, just one year after he had left there, they extended to him a very cordial call to again become their pastor, but this call Mr. McLean felt it his duty to decline.

Rev. A. S. Stewart was the next minister of this congregation. Mr. Stewart was a native of Scotland, and for some years was employed as a catechist in his native land, and in that capacity he came to this country. Soon after his arrival in Nova Scotia he entered the Presbyterian College in Halifax, and having taken the usual course in that institution, was duly licensed, and having accepted a call to Belfast, was on 25th March, 1879, ordained and in-

ducted as their pastor. For about eight years Mr. Stewart continued to minister to this congregation. He was much esteemed by the people of his charge, and it was with deep regret that, in January, 1887, they consented to a dissolution of the pastoral tie, he having accepted a call to the congregation of West and Clyde Rivers, on this island.

Belfast was vacant for a little over a year when they called Rev. A. McLean Sinclair of East River, Pictou, Nova Scotia, who was inducted on 16th May, 1888. Mr. Sinclair is much and deservedly esteemed by his congregation, being a man of superior ability, an excellent preacher, one of the best Gaelic scholars and owning one of the best Gaelic libraries on the continent, is thoroughly acquainted with the rules and forms of procedure in church courts, and is a most useful member of Presbytery and of other church courts.

What was originally the congregation of Rev. John McLennon has multiplied into nine congregations, viz.: Belfast, Orwell, Woodville, Caledonia, Valleyfield, Montague, Georgetown, Murray Harbor North and Murray Harbor South, each of which is larger numerically and stronger financially than the whole field combined was seventy-five years ago.

CHAPTER XV.

VALLEYFIELD.

This congregation when first organized comprised Brown's Creek, Valleyfield, Cardigan and Dundas, or Grand River as it was then called. The first settlers of Valleyfield and Brown's Creek came out from the Isle of Skye in 1840. The greater part of the immigrants who arrived in this year had been brought up under the ministry of the late Rev. Rodrick McLeod of Skye, and in the land of their adoption they did not forget the pious teachings of that notable divine. Ample proof of this fact was given by the consistent and devoted lives of such men as Donald Bruce, from whom all the families of that name in Valleyfield are descended; Sween Campbell, a man of extraordinary intellectual power, possessing an extensive acquaintance with the Scriptures, a fluent speaker, especially in Gaelic, and a pious and devoted worker in the Master's vineyard; Martin McPherson (Beag), Malcolm Montgomery, father of Donald Montgomery, the late superintendent of education; Malcolm MacLeod, grandfather of Revs. J. M. MacLeod of New Brunswick and Alex. MacLeod of Prince Edward Island; Malcolm Bruce and William Martin. Besides the foregoing, who were all elders, there were also Donald McLeod, Donald McIvor, Donald McBeth, Alexander McRae and Angus McLeod of Kinross. All

these men were active workers in the church, ever ready to take part in religious meetings with credit to themselves and with profit to those who heard them. All these men, having served their day and generation, have entered into their rest, and the places of some of them are now filled by their descendants, as for example:—Malcolm Matheson, Angus Bruce, Norman MacLeod, father of John P. MacLeod, B. A., attorney at law in British Columbia, and Angus, Donald and John Bruce.

The early settlers of this place having come to this country in the year 1840, just on the eve of the disruption in Scotland, and having in the old country sympathized with the leaders of the disruption party, brought along with them to their Western home a strong antipathy to the patronage system, which so divided the church in Scotland at that time; and when, three years after their arrival in America, the disruption took place, they, having so recently come from the scene of strife, took as keen an interest in the struggle as if they had been listening to the eloquent speeches of Chalmers, and Guthrie, and Candlish, and had witnessed that grand procession of more than four hundred ministers marching out of St. Andrew's church, Edinburgh, headed by Chalmers, Welsh and others, and for conscience sake giving up their living, their manse, their churches and many other advantages. Though the wisdom of importing these feelings and divisions to this side of the Atlantic has been questioned, yet we believe the Great Head of the Church

has overruled them for His own glory and for the good of His cause. After the disruption the people of Valleyfield determined to cast in their lot with the Free Church.

These early settlers possessed but little of this world's goods, but they had health, strength, contentment and strong faith, both in reference to the things of this world and of the next. As soon as they had provided themselves with houses (built of round logs) they set to work to erect a place of worship, which they built near the site of their present church. Donald Bruce, Sween Campbell, Martin McPherson (Beag), Malcolm Montgomery, William Martin, Donald McRae and Angus McLeod of Kinross were the leading promoters of this good work. While the church was in the course of erection, religious services were conducted in the largest of their dwelling houses. These services were principally led by Martin McPherson, Sween Campbell and Malcolm Montgomery, and were highly acceptable as well as profitable to the people. The minister whom they expected to occupy the church, at least part of the time, was Rev. Mr. McIntyre. He was known to be a very energetic preacher, one who used his hands and feet as well as his lungs and brain. Having taken this fact into their serious consideration, they determined to build a good, strong, substantial pulpit, one that would not yield to the physical eloquence of the most zealous preacher. They also, it is said, did their best to procure a Bible that for strength would correspond

with the pulpit. The church when completed would seat between two and three hundred people, and service was held regularly, by a minister if one could be had, and if not, by the elders.

A second vessel arrived with three hundred immigrants from the Isle of Skye in the year 1858 and settled in Caledonia, which adjoins Valleyfield, and until recently formed part of that congregation.

The first minister regularly placed over this congregation was Rev. Alexander Munro. He was inducted by the Free Presbytery of Pictou in the year 1850, and for a period of thirty years Mr. Munro went in and out amongst that large and widely scattered flock and ministered unto them in spiritual things. He was a superior scholar, a faithful pastor, a wise counsellor and a useful member of Presbytery. He was for several years clerk of the Free Presbytery of Prince Edward Island, and discharged the duties of that office with correctness and ability. The amount of traveling and the many hardships involved in the discharge of his pastoral duties were very great, and very few at the present day would be willing to undertake them. On the 25th May, 1859, Grand River, or Dundas, was separated from Mr. Munro's charge; but though this lessened his field, it did not materially lessen his labors, for he still had more ground to overtake than any one man could successfully manage. In the year 1877 that part of Cardigan which belonged to the congregation of Valleyfield was united with the congregation of Georgetown and Cardigan, under

the ministry of Rev. John McKinnon. Mr. Munro's labors were now wholly confined to Brown's Creek, Valleyfield and Caledonia. Here he continued to minister to a warmly attached and appreciative people until the autumn of 1884, when, on account of age and infirmity, he was under the necessity of resigning his charge. Mrs. Munro, a woman of rare accomplishments, having been called to her rest some years before, he, soon after his resignation, went to Musquodoboit to live with his eldest daughter, the wife of Rev. Ernest Bayne, the minister of Musquodoboit. Here, in less than one year after his resignation, this aged and faithful servant of the Lord fell asleep in Jesus. "Blessed are the dead which die in the Lord." Two of Mr. Munro's sons are in the ministry. One, J. R. Munro, B. A., is the esteemed pastor of the Presbyterian congregation in Antigonish, N. S.; the other, Christopher Munro, B. A., is pastor of the Presbyterian Congregation at Oxford, Nova Scotia.

This congregation (Valleyfield) having remained vacant for a little over one year, Mr. Roderick McLean, who had been sent out by the colonial committee of the Free Church of Scotland, was ordained and inducted as their pastor on 17th November, 1885. Mr. McLean entered upon the work of the congregation with earnestness and zeal, and by the blessing of God the harvest was great; hundreds were added to the communion roll during the first three years of his ministry. The good seed which had for many years been faithfully sown by the late

pastor is being joyfully reaped by the present pastor, and in the end the sower and reaper shall rejoice together. Not only has the congregation increased in numbers, it has also increased in liberality to the schemes of the church, and in its contributions for the support of ordinances at home. While this congregation has more than doubled its contributions to religious and benevolent objects, it has at the same time thrown off Caledonia, which itself attained, at the very outset, the status of a self-sustaining congregation. The congregation has also erected a large summer tent, with roof boarded and shingled, in which, like Belfast, on sacramental occasions, the English speaking people worship, and which on fine days is crowded, though capable of seating nearly two thousand people, while the church beside it is also filled. Gaelic is still required in this congregation. Many of the old people know very little of any other language. All the young people, however, understand English, and in a few years an English speaking minister may suit in any of our Gaelic charges, but while the people are able to speak in this tongue a minister who can preach Gaelic will always command a premium.

CHAPTER XVI.

DUNDAS.

The settlement of Dundas dates only as far back as 1840. In that year 261 immigrants arrived from the Isle of Skye, some of whom settled in Dundas, then called Grand River. At this period that whole region of country was an unbroken forest. The first settlers had to clear a spot on which to build their houses. These were constructed of round logs, notched at the ends and laid one upon another. Though their houses were primitive, the labor of clearing the land and planting the crops amongst the green stumps very arduous, and their temporal comforts and conveniences were very few, yet these hardy, sober, industrious pioneers were just as happy as their children and grandchildren who own these broad acres of richly cultivated lands, and live in their well built, well furnished houses. The only road in that part of the country was one leading from St. Peters to Bay Fortune, some miles from Dundas. All their provisions and supplies had to be carried on their backs through the dense forest, their course guided by a blaze on the trees. Now the country is intersected in all directions by good roads; the forests are falling before the woodman's axe, the soil is rich and well cultivated; the dwelling houses, schools and churches are all in keeping with the times. Passing through that district a few

years ago, the writer was much impressed by the rapid onward strides Dundas had taken. At the same rate of progress for a few years more Dundas will be one of the finest agricultural districts in the province.

The number of Presbyterian families in this place at its first settlement was sixteen, and four of these belonged to Rev. D. McDonald's parish, which was scattered over the greater part of the island. Having no minister in Dundas at that time, they invited Elder Sween Campbell from Brown's Creek to hold occasional services amongst them. This he continued to do for several years, as often as circumstances would allow, and being a man of extensive Bible knowledge, deep piety, and wonderful fluency, his services were highly appreciated and greatly blessed to the people. In the absence of Mr. Campbell, these pious Highlanders met from house to house and conducted religious services amongst themselves. The men who were foremost in leading the meetings were Messrs. Ewen McDonald, Archibald Matheson, Alexander Matheson and John Matheson. Though the Presbyterians in this settlement were few in number, and like most of the early settlers, straitened in circumstances, yet with praiseworthy zeal, having provided shelter for themselves, they set to work to erect a house for the worship of God, and in the year 1845 they completed a very neat and comfortable little church. The first ordained minister who preached in this church was Rev. Alexander McIntyre, who, though not inducted

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into the congregation as their pastor, gave occasional supply to Dundas along with Brown's Creek, Valleyfield, Cardigan and Caledonia. The next ordained minister who was appointed to supply them for a time was Rev. Mr. Underside of Nova Scotia. About that time Rev. Alexander Munro was settled by the Free Church Presbytery over Valleyfield, Brown's Creek, Cardigan and Dundas, and for nine years Mr. Munro gave to Dundas such supply as his wide field would permit. On May 25th, 1859, Mr. Munro resigned his charge of Dundas, when it was organized into a separate congregation. The first minister who preached for this newly formed charge was Rev. George Sutherland. He supplied them for about two months and was followed by Rev. Hugh McMillan for a similar period; Mr. Allan McLean, student, preached in Dundas during the summer of 1860. The sacrament of the Lord's Supper was dispensed in Dundas for the first time in September, 1861. The ministers officiating were Rev. Donald McNeill and Rev. Henry Crawford.

Rev. Allan McLean was the first minister inducted over Dundas since its organization into a distinct charge. His induction took place on 19th June, 1862. Mr. McLean studied in the Free Church College, Halifax, and was licensed by the Presbytery of Prince Edward Island on 25th September, 1861. For several years, with great earnestness and fidelity, Mr. McLean labored in this field. The congregation was weak numerically and financially, and the minister's stipend, as a consequence, was small,

so that to maintain himself and family he had, like Paul, to labor with his own hands. This, in addition to his pastoral work, he continued to do without murmuring or complaining, during the whole period of his ministry in this congregation. "He endured hardness as a good soldier of Jesus Christ." Under his faithful and self-denying ministry the congregation grew and prospered. The old church having become too small to accommodate the growing flock, with commendable zeal and liberality, under the leadership of their devoted pastor, they commenced, and in a comparatively short time finished, the erection of a large, comfortable and handsome place of worship, which is an ornament to the settlement and reflects credit alike on both minister and people. After fifteen years of faithful and successful ministerial labor, Mr. McLean, on 10th April, 1877, resigned the pastoral charge of Dundas.

The congregation now remained vacant for three years, when Mr. John McDonald, a young man who had been sent out to this country by the Colonial Committee of the Free Church of Scotland, was, on 20th of May, 1880, ordained and inducted as successor to Rev. A. McLean. In a little over one year Mr. McDonald's resignation was accepted, he having intimated his intention of accepting a call to a Gaelic congregation on the island of Cape Breton.

About this time Cardigan was separated from Georgetown and was on May 3rd, 1882, united with Dundas. The united congregation called successively Rev. A. B. McLeod and Rev. A. S. Stewart

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of Belfast. Both calls were declined. The next minister called was Rev. Ewen Gillis of Earleton, Nova Scotia. Mr. Gillis accepted the call and was inducted pastor of Cardigan and Dundas on 25th November, 1884. The Cardigan section having recently purchased a comfortable manse, the minister accordingly lived in that section of the congregation, and Dundas section, which had commenced the erection of a manse, in the meantime stayed proceedings. Mr. Gillis' connection with the congregation lasted for four years, and though he had many difficulties to contend with, yet his earnest and zealous efforts resulted in much good. Large accessions were made to the communion roll, the liberality of the people to the schemes of the church was considerably developed, and the Cardigan section of the congregation built a large new church of handsome design, which for beauty and neatness of finish will compare favorably with any Presbyterian church in the province. It is both an ornament to the place and a credit to the congregation.

Mr. Gillis' resignation of Cardigan and Dundas was accepted on 18th November, 1888. Shortly after this charge became vacant it was divided into two, and Rev. Adam Gunn of Nova Scotia having accepted a call to Cardigan, was inducted as pastor on 16th July, 1891. The Dundas section received supply by students, probationers and others until Rev. John Gillis of Ontario, having accepted a call to that place, was inducted as their pastor on 27th June, 1893.

CHAPTER XVII.

TRYON AND BONSHAW.

This place was settled about the year 1770, and is therefore one of the oldest English settlements on the island. It is beautifully situated, lying along the Straits of Northumberland, about half way between Charlottetown and Summerside. The soil is good, the farms are well cultivated, the buildings present a very neat and comfortable appearance, and though the country is comparatively level it is not easy to find a more beautiful or flourishing settlement than Tryon and Centreville, which joins it on the north.

The Rev. Dr. McGregor was the first Presbyterian minister who visited this locality. He preached in Tryon in 1794, one hundred and nine years ago, and also on several occasions after that up to the year 1810, when Rev. John Keir was settled at Princetown. The settlement of Tryon as well as that of Bedeque, and indeed the whole of Prince county, were embraced in Dr. Keir's charge.

As already stated, the first Presbytery on Prince Edward Island was constituted on 11th October, 1821, and was composed of Revs. John Keir, Robert Douglas and William McGregor, and Mr. Edward Ramsey, ruling elder. The first addition made to the Presbytery after its formation was Rev. William Hyde. Mr. Hyde had formerly been connected with the English Independents, but upon appli-

cation to the Synod of the Presbyterian Church of Nova Scotia he was received into connection with that body, and was sent on a mission to Prince Edward Island, and having preached for some time at Tryon and Cape Traverse, they presented him with a call to become their pastor. Having accepted their call, Mr. Hyde was inducted as pastor of Tryon and Cape Traverse on 23rd October, 1822. Rev. William McGregor preached the ordination sermon, Rev. John Keir delivered the charge to the minister and to the congregation, and Rev. Robert Douglas gave the closing sermon, on Hebrews ii: 1, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." Mr. Hyde's connection with this congregation, however, was short and very unhappy. This seems to have arisen partly from circumstances in the state of the congregation and partly from Mr. Hyde's own conduct. The number of people in the congregation who understood the principles of Presbyterianism was very small, and Mr. Hyde himself seems to have been of that number. By reference to the minutes of a meeting of Presbytery before which the difficulties between him and the congregation were considered, it appears that he was a man of peculiar temper. At the close of the inquiry the Presbytery, satisfied that his usefulness was at an end, did, on 15th March, 1825, dissolve the pastoral tie between him and the congregation of Tryon and Cape Traverse. From this date until the year 1867 there was no Presbyterian

minister settled in this congregation. Rev. R. S. Patterson, M. A., having been settled in Bedeque within a few months of Mr. Hyde's departure, the Presbyterians of Tryon and Cape Traverse were placed under his spiritual oversight. Mr. Patterson, for nearly forty years, gave as much of his time and service to Tryon as he could spare from the other sections of his wide field, when he gave up his charge of these two places. On 2nd August, 1865, Bonshaw was separated from the West River congregation, united with Tryon and declared a distinct and separate charge. During their vacancy they were supplied by Rev. Allan Simpson, J. K. Bairsto, J. G. Cameron and others. On 30th January, 1867, the Presbytery sustained a call from this congregation to Mr. J. G. Cameron, who, being present, intimated his acceptance of the same, and was ordained and inducted pastor of Tryon and Bonshaw on 14th March, 1867. The Rev. Alexander Falconer of Charlottetown preached the ordination sermon, Rev. R. S. Patterson presided and offered the ordination prayer, Rev. Alexander Campbell appropriately addressed the minister and Rev. Robert Laird, in suitable terms, addressed the congregation on their duties and responsibilities. For six years Mr. Cameron remained pastor of this new and interesting field. He was a most earnest and faithful laborer, a good, sound, practical preacher, a man of superior administrative ability, a kind and sympathetic pastor, and greatly beloved by old and young of the congregation. Under his faithful

labors the congregation, though weak, and requiring aid from the augmentation fund, made rapid progress towards the status of a self-sustaining congregation. In the spring of 1873 Mr. Cameron accepted a call to the congregation of Souris and Bay Fortune and was, to the deep regret of his congregation, loosed from the charge of Tryon and Bonshaw and inducted into his new field of labor. Tryon and Bonshaw remained vacant for about eighteen months, during which time they received supply of preaching from Messrs. A. F. Thompson, I. Simpson, Leishman, Young, Samuel Bernard, J. A. F. Sutherland, Samuel McNaughton, H. McD. Scott, Alexander Russell, W. P. Archibald and from members of Presbytery. Mr. W. P. Archibald, M. A., having received and accepted a very cordial and harmonious call, was ordained and inducted as their pastor on 28th September, 1875. Rev. John Murray preached the ordination sermon; Rev. R. S. Patterson narrated the steps leading up to this call and put to the minister-elect the usual formula of questions; Rev. Alexander Campbell offered the ordination prayer, during which Mr. Archibald was ordained to the office of the ministry "by the laying on of the hands of the Presbytery," and inducted into the pastoral charge of the congregation of Tryon and Bonshaw. The newly ordained minister was suitably addressed by Rev. R. S. Patterson and the congregation by Rev. J. M. MacLeod. Mr. Archibald's pastorate in this field was brief, extending only a little over two years, but

during that brief period he endeared himself to the hearts of the people and gave our cause in Tryon a valuable impulse. Mr. Archibald's resignation was accepted on 7th November, 1877. After this, Rev. J. W. McLeod, afterwards missionary to Trinidad, supplied them with preaching for a part of two years. Mr. McGregor, catechist, also ministered to them during their vacancy. On 15th May, 1880, they called Rev. Allan McLean of Dundas, and he, having accepted the call, was inducted on 27th June, 1880. The late Rev. John McKinnon preached a sermon on the occasion on Heb. xii: 28, 29. Rev. Dr. Murray addressed the minister and Rev. William Grant addressed the congregation. With diligence, fidelity and zeal Mr. McLean labored in this congregation; nor did he labor in vain. The field made progress numerically, financially and spiritually. During Mr. McLean's pastorate over them they bought a comfortable manse and glebe, and paid for them; they also erected a church at Crapaud, a village situate half way between Tryon and Bonshaw, and also repaired and improved their church at Tryon. It is in such congregations as this that the great advantage of the augmentation scheme is seen and felt. But for this fund, and the fostering care of the augmentation committee, many of our self-sustaining and healthy, good working charges, that are giving liberally to every good cause, would be nothing more than weak stations, struggling for an existence and poorly supplied with the ordinances of religion. There are few, if any,

of the schemes of the church doing more to lengthen the cords and strengthen the stakes of our church, both at home and abroad, than that of which the augmentation committee has charge; and few, if any, are more deserving of the sympathy and support of our people. Rev. Mr. McLean's resignation of this charge was accepted on 14th May, 1893. Rev. J. F. McCurdy succeeded Mr. McLean as pastor of this charge, and was ordained and inducted on 22nd May in the year 1894. Mr. McCurdy was a Nova Scotian, a graduate of Dalhousie and Pine Hill, Halifax. Perhaps the McCurdy family has given more ministers and elders to the church than any other family in Canada. They are all good Presbyterians, and the pastor of Bonshaw and Tryon is no exception. Mr. McCurdy's pastorate in this congregation extended over only about four years, but the good seed sown took root and brought forth much good fruit.

Mr. McCurdy was succeeded in this congregation by Rev. G. C. Robertson, who was inducted in the year 1899, and at the date of writing Rev. M. Hooper McIntosh of Summerside is the esteemed pastor of Tryon and Bonshaw, having been inducted in August of 1903.

CHAPTER XVIII.

ST. JAMES' CHURCH, CHARLOTTETOWN.

In the year 1825, the Presbyterians in Charlottetown and its suburbs, having no place of worship in connection with their own denomination, held a meeting for the purpose of considering the question of erecting a Presbyterian church in that city. As a result of this meeting a subscription paper was opened, and from the enthusiasm of the meeting and the liberal sums subscribed by those present, and subsequently by others who were present at that meeting, the people felt themselves warranted in proceeding forthwith to erect a suitable place of worship. Accordingly, in the following year, 1826, the old St. James' church (which still stands, and is used as a lecture room and Sabbath school) was commenced, though not completed until the year 1831. It was a large, comfortable and commodious building, and seventy-five years ago was considered an elegant structure. The writer remembers of preaching in that old church, when a theological student, fifty-one years ago, and though somewhat nervous, as a country lad might well be when standing before his theological professor and the elite of Charlottetown, yet he cannot forget the impression made upon his mind by the size, magnificence and grandeur of the old St. James.

This congregation originally embraced not only

the Presbyterians in the town and royalty, but also many of the families at West Clyde and North Rivers, and on the St. Peters and Brackley Point Roads. The most of the families at the former place connected themselves with Rev. Wm. Ross, of the then Free Church, who was settled there in 1860, while the two latter stations were formed into a congregation and placed under the charge of Rev. George M. Grant, M. A., who afterwards became the minister of St. Matthew's church, Halifax, and then the world renowned Dr. Grant, principal of Queen's College, Kingston.

For a few years after the erection of St. James' church the congregation was without a settled pastor, but during that time they were frequently ministered unto by the late Rev. John McLennon, M. A., of Belfast, and by ministers from the Kirk Presbytery of Pictou and others. Their first settled pastor was Rev. James McIntosh, who had been sent out by the Glasgow Colonial Committee of the Church of Scotland in response to an urgent request by the congregation. He took charge of the parish in the year 1831 and continued to minister to them with ability and acceptance until the year 1836. In the year 1840 Mr. McIntosh was succeeded by Rev. Angus McIntyre, who had also been commissioned by the Church of Scotland to take charge of this parish. Mr. McIntyre was a man of superior ability, an eloquent preacher and a faithful worker, often visiting and preaching in destitute stations and congregations throughout the country. His pas-

torate terminated about the year 1848, when Mr. Samuel Brown, a young man from the North of Ireland, supplied the congregation for about six months. His services are still highly spoken of by those who heard him, and were much appreciated by the whole congregation. The colonial committee, in their fostering care, next sent out Rev. John McBean, M. A., to take charge of this congregation; but after a pastorate of only six months he was, on account of failing health, obliged to resign his charge of this parish, and was succeeded in the year 1851, by Rev. Robert McNair. Mr. McNair was a young man of most amiable disposition, and at the same time of fair ability, and of great popularity both as a preacher and as a pastor. But having embraced heterodox views regarding the Sabbath, his resignation was accepted in 1852. Mr. McNair was followed by Rev. William Snodgrass, M. A., who after supplying the congregation for three years as a missionary, was, on 4th November, 1855, ordained and inducted into the pastoral charge of St. James' church. His call was signed by one hundred and eighty-six members and adherents, and the members of Presbytery present at the ordination services were Rev. Alexander Macgillvray, D. D., of Pictou, Rev. Alexander McKay, M. A., of Belfast and Mr. John Kennedy, ruling elder of Brackley Point Road. Without any disparagement to his predecessors, we may be permitted to say that Mr. Snodgrass was, intellectually, amongst them as Saul was physically among his brethren. And the

congregation under his ministry enjoyed a measure of prosperity hitherto unknown in its history, and developed into one of the most active, energetic and flourishing congregations of the church in that day. Mr. Snodgrass was highly esteemed not only by his own congregation, but by all who enjoyed the pleasure of his acquaintance; and his removal from the island was deeply and universally regretted as a great loss to the church and to society at large. Having, however, determined to accept a call from St. Paul's church, Montreal, Presbytery accepted his resignation on 30th June, 1856.

In July, 1856, Messrs. Thomas Duncan and Andrew Loughead arrived in Charlottetown, having been commissioned by the Colonial Committee of the Church of Scotland to labor within the bounds of the Kirk Presbytery of Prince Edward Island. Mr. Loughead was appointed to labor as a missionary in Georgetown, and Mr. Thomas Duncan was soon after his arrival, 23rd October, 1856, ordained to the office of the holy ministry and inducted into the pastoral charge of St. James' church, Charlottetown. The ministers who were present and took part in the ordination services were Rev. Dr. Pollock, Rev. Dr. McRae, and Rev. Alexander McKay. Mr. Duncan at the time of his induction was quite a young man, having just completed his theological curriculum in one of the Scottish universities. With all the ardor of youth, therefore, and sanguine of success, he entered upon the work of the ministry. As a preacher he was

earnest and zealous; as a pastor he was most faithful, painstaking and sympathetic; and possessing a kindly heart, a genial disposition and a gentlemanly manner, he was greatly beloved by all classes of society, both in the city and throughout the country. His labors were not confined to his own congregation; he also took a deep interest in the working of the Evangelical Alliance, Young Men's Christian Association, and every institution which had for its aim the good of his fellow men and the glory of God. He always took his full share in the work of Presbytery, and was greatly beloved by his brethren in the ministry.

Mr. Duncan was a warm advocate of union before its happy consummation in 1875. In the month of May, 1870, he submitted to Presbytery an overture on union, and in an able and eloquent address supported the overture before the Kirk Synod. And about this time the Presbyterians representing the two Maritime Synods held several conferences on the subject of union and co-operation, in all of which Mr. Duncan took an active part, and few rejoiced more sincerely than did he when the union for which he had so long labored and prayed was finally consummated. Mr. Duncan's ministry in Charlottetown, which extended over a period of twenty years, was characterized by a large measure of peace, harmony and prosperity, in evidence of which we need only state the fact that on one occasion he received over one hundred communicants into his church at once, upon profession

of faith. On 1st November, 1876, Rev. Mr. Duncan accepted a call to St. Andrew's church, Halifax, and was accordingly loosed from his charge of St. James' church, Charlottetown.

Three months after Mr. Duncan's removal to Halifax, Rev. Kenneth McLennon, M. A., of Ontario, accepted a call from St. James' church and was inducted as their pastor on 31st January, 1877. Shortly after Mr. McLennon's induction, and mainly through his influence, the congregation commenced the erection of their present handsome church edifice. It is built of Nova Scotia freestone, faced with the red island stone, and with its tall, graceful spire presents a very fine appearance and reflects great credit upon the minister, who had not a little to do with the design of the edifice, as well as upon the architect, the builders and the congregation. It is, without doubt, the finest Protestant place of worship in the province, both as regards architectural design and workmanship. The church was completed in less than two years after the work was undertaken. It stands upon the same site as the old church did, the latter having been removed to an adjoining site. The grounds around the church and manse are planted with ornamental trees, the lawn and the walks are neatly kept, and the whole appearance of the church property is highly pleasing. Amongst his many other good qualities, Mr. McLennon possessed a highly cultivated taste, and he did much towards beautifying that beautiful homelike spot.

No minister preaches model sermons every Sabbath, but we have heard some of the most highly finished, eloquent and powerful discourses preached by Mr. McLennon to which it has ever been our privilege to listen. He always, without a moment's hesitation, had the right word for the right place. His noble disposition and his gentlemanly manner endeared him to all who are capable of appreciating these qualities. Having labored in this congregation for about eight years, he tendered his resignation, which was accepted on 30th June, 1884.

Having heard a number of candidates, St. James' church, after a vacancy of one year, called Rev. James S. Carruthers of Pictou, who, having accepted the call, was inducted on 9th May, 1885. Mr. Carruthers' first charge was Coldstream, near Truro, N. S. He was next called and inducted into the pastoral charge of Knox church, Pictou. In both of these charges Mr. Carruthers did good work. The task which lay before Mr. Carruthers in Charlottetown was a difficult one and required prudence, tact, experience, ability and no small amount of determination; fortunately both for himself and for the congregation, their new pastor possessed all these qualities in a marked degree. The building of their fine new church had left them burdened with a heavy debt, and what was even worse, division and disorganization which were most discouraging. But nothing daunted, Mr. Carruthers entered upon his difficult task, determined, by the blessing of God, to succeed, and succeed he

did beyond the most sanguine expectation of his friends. Every breach in the ranks was speedily and effectually healed, the utmost harmony prevailed—the debt is almost a thing of the past; and in the meantime many repairs and improvements were made both to the church and to the manse. Their contributions to the schemes of the church were almost doubled, amounting to nearly \$1,000. Few congregations in the Synod of the Maritime Provinces can present a better financial showing than St. James' church. The office-bearers themselves set the example of liberal giving; some of them, to our own personal knowledge, contributing to the Lord's cause one-tenth of their annual income, and even more. In this case it would seem that example is better than precept, but when the two accompany each other, success is sure to follow.

As a preacher, Mr. Carruthers holds a high rank; as an elocutionist, he has but few equals amongst his brethren, and as a pastor he is diligent and faithful. After a pastorate of seven years Mr. Carruthers accepted a call from St. James' church, New Glasgow, and on 2nd May, 1892, was loosed from his charge in Charlottetown and transferred to the Presbytery of Pictou to be inducted into his new charge.

The congregation of St. James', during their vacancy, extended to Rev. J. Milne Robinson, D. D., of Moncton, a very cordial and unanimous call. This call, however, was declined. Their minds were next directed to Rev. T. F. Fullerton, M. A., who,

having accepted their call, was inducted pastor of St. James' on 19th January, 1893. Mr. Fullerton's discourses are chaste, logical and instructive. During the progress of the war in South Africa, Mr. Fullerton obtained leave of absence from his congregation for six months and accepted a chaplaincy in the army. At the expiration of this period his congregation gave him an extension of time and he remained on the battlefield ministering to the comfort and spiritual welfare of the wounded and dying, cheerfully sharing the exposure and hardships incident to military life. Having served his country and his suffering fellow men faithfully, in this way, for about one year, he returned to his attached and anxiously waiting flock, who gave him a most cordial welcome, and to whom, at the date of writing, he still continues to minister with great acceptance.

CHAPTER XIX.

FREE CHURCH, CHARLOTTETOWN.

The first meeting of the Free Church Presbytery of Prince Edward Island was, by deed of Synod, constituted in Charlottetown on 20th July, 1854, and was composed of the following clerical members, viz.: Rev. Alexander Sutherland, moderator; Rev. Alexander Munro, clerk, and Rev. Neil Bethune. About the same time the Presbytery organized a preaching station in Charlottetown, which was supplied with preaching by Mr. Kenneth McKenzie, student, afterwards the settled pastor of Baddeck, Cape Breton; Mr. John McDonald, student, a young man of great promise, who was removed by death ere he had finished his theological curriculum; by the late Rev. Murdoch Sutherland of Pictou, N. S.; by Rev. Alexander Ross, and by others. On 14th September, 1854, Hon. Kenneth Henderson, M. D., and Mr. George Henderson were ordained as elders of the Free Church preaching station, Charlottetown. In the spring of 1878 the former, and a few years later the latter, entered into their rest. They were both good men and good elders, who took heed to themselves and to the flock of whom God had made them overseers. This station, under the ministering care of Presbytery, was fast assuming the proportions of a self-sustaining congregation, but was still (one year after its organ-

ization as a station) unable to support a minister. Accordingly, on 9th May, 1855, West River was disjoined from Strathalbyn, united with Charlottetown and organized into a congregation known as the Free Church congregation of Charlottetown. The Lord's supper was first dispensed in this congregation, while it was only a preaching station, by the late Rev. Murdoch Sutherland of Pictou on 17th September, 1854. He also preached for a few Sabbaths in the newly organized congregation in the following summer, 1855, and so well pleased was the congregation with his services that they extended to him a most cordial and unanimous call to become their pastor, but both his congregation (Knox church, Pictou) and the Presbytery of which he was a member, being strongly opposed to his removal to Prince Edward Island, Mr. Sutherland declined the call to Charlottetown.

This congregation having now grown to such an extent that outside help was no longer necessary, the West River section was, in August, 1856, disjoined from Charlottetown and soon after united with Brookfield, a section of the Scotch settlement, and organized into a new congregation with Rev. William Ross as their minister. In the meantime the Free Church congregation in Charlottetown received supply of preaching from Messrs. Neil McKay, Donald McNeill, Rev. George Sutherland and others. In the spring of 1856 this spirited little congregation made another, and this time a successful, effort to secure a settled pastor. They called

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Rev. George Sutherland of Musquodoboit Harbor, N. S.; he accepted their call and was inducted as their pastor on 27th August, 1856. Mr. Sutherland, with characteristic zeal and ability, entered upon his congregational work. He was a very ready and eloquent speaker both in the pulpit and on the platform; and being a man of public spirit who took a lively interest in everything that pertained to the public welfare, civil, social and religious, he became an active worker in every good cause, so that his influence for good extended far beyond his own congregation. This was especially the case in reference to the temperance cause, and in the conflict which took place at that time between the Roman Catholics and the Protestants on the free non-sectarian school system. While much credit is no doubt due to the leading politicians of that day for our present admirable school system, the names of Rev. George Sutherland, Dr. Isaac Murray, James Allan, R. S. Patterson, M. A., Alexander Sutherland, Rev. Dr. Keir and Rev. Dr. Fitzgerald can never be forgotten in connection with our educational system. During nearly the whole period of his ministry in Charlottetown, Mr. Sutherland was the efficient clerk of the Free Presbytery, before the union, and of the United Presbytery after the union, which took place in the year 1860.

But while discharging many public duties for the general good, Mr. Sutherland did not overlook his peculiar work as minister of a congregation. With regularity and fidelity, he visited his people from

house to house, in health and in sickness, and was careful and conscientious in his pulpit preparations, as was clearly indicated both by the style and by the matter of his sermons. While in Charlottetown he published a geography of Prince Edward Island which contained a great many historical facts of interest which had hitherto been unwritten. Mr. Sutherland also took an active part in the Union movement between the Free Church and Presbyterian Church of Nova Scotia, the basis of which was unanimously adopted by the Free Presbytery on 26th October, 1859. When this union was accomplished an attempt was made to unite the Free Church congregation in Charlottetown and the Queen's Square congregation into one charge, but they did not love each other well enough at that time to acquiesce in that proposal. Having grown up side by side, and both congregations being weak, and struggling for an existence, there naturally sprang up a good deal of jealousy between them, which for the time prevented the amalgamation. At this time Queen's Square had not yet secured their first settled pastor, and probably, if a minister of Mr. Sutherland's ability had appeared before them as a disinterested party, they would eagerly have grasped at the prize. But from feelings which those acquainted with the early history of those two congregations can easily understand, the negotiations for union for the time being failed. Soon Queen's Square congregation obtained a minister, and the two congregations worked along side by side. The

two ministers were on friendly terms, and the congregations began to regard each other in a more friendly light, giving evidence that ultimately better counsels would prevail. On 21st November, 1866, Rev. Mr. Sutherland's resignation of the pastoral charge of his congregation was accepted. Soon after Queen's Square congregation became vacant also, and in the year 1870 these two congregations were united, the united charge taking the name of "Zion Church." In the same year negotiations were opened up between Zion church and St. James' church with the view of uniting all the Presbyterians of Charlottetown into one congregation, but in the wise providence of the Great Head of the church these negotiations ended in failure. For if the existence of three congregations in the city of Charlottetown was an error in one direction, the union of all these into one would have been an equally great error in the opposite direction, as the lapse of years has amply demonstrated.

The united congregation worshipped in Queen's Square church, it being the larger and more comfortable building and in the more central part of the city. The Free Church being now unoccupied, was rented by the Upper Prince Street Methodist church until their own building should be completed.

CHAPTER XX.

ZION CHURCH, CHARLOTTETOWN.

Zion church is composed of the Free Church and Queen's Square congregations of Charlottetown. Having in the last chapter given an outline of the history of the Free Church congregation in Charlottetown, we shall now give a brief account of the organization and work of Queen's Square congregation up to the time of its union with the Free Church, and then of the united congregation known as "Zion Church."

The formation of a congregation in Charlottetown in connection with the Presbyterian Church of Nova Scotia was frequently discussed in the Presbytery of Prince Edward Island, many years before that movement took actual shape. A preaching station was organized in Charlottetown by authority of Presbytery as early as the year 1849 by the late R. S. Patterson, M. A., and supplied with occasional service, but owing partly to a lack of preachers and partly to a lack of interest in the movement, the undertaking was for a time abandoned. The idea of starting a congregation in the city, though frequently spoken of in Presbytery, never was really taken up in earnest until the year 1856, when the matter of organizing a congregation and erecting a church was intrusted to a committee of the Presbyteries of Pictou and Prince Edward Island. In that

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year the old Temperance Hall was rented as a place of worship, and the few families and individuals in the city who were in sympathy with the movement were organized into a preaching station. This station was supplied with preaching by Mr. John Currie, now Rev. Dr. Currie, one of the professors of Pine Hill College, Halifax; Mr. Thomas Sedgewick, now Rev. Dr. Sedgewick of Tatamagouche, N. S.; Rev. Geo. Patterson, D. D.; Rev. James Bayne, D. D.; Rev. Dr. Keir, Rev. Dr. Murray, and by others. In the same year 1856 the site on which Zion church now stands was purchased at a cost of \$2,275, and the committee, consisting of Dr. Bayne, Dr. Roy and Dr. Patterson of the Pictou Presbytery and Dr. Keir, Dr. Murray and Rev. James Allan of the Prince Edward Island Presbytery, pushed on the work of church building with energy. On the completion of the church edifice it was occupied as the future place of worship, and the old Temperance Hall, in which both the Free Church and Queen's Square church had been rocked in their infancy, was deserted. After taking possession of this new building they were at their own request organized into a congregation by the Presbytery on 25th July, 1860, and were furnished with a regular supply of preaching by probationers and by members of Presbytery. In the year 1861 Rev. J. D. Macgillivray preached to this little flock in their new church with great acceptance. Partly from the charm of having a new church, free of debt, partly from the united and earnest efforts of the people,

but principally from the able and faithful services of Mr. Macgillvray, under the blessing of God, their number was increased and they were greatly cheered and encouraged. Though few in numbers, this spirited and energetic little congregation, with the concurrence and by the authority of Presbytery, extended a call to Mr. Alexander Falconer, who had recently been licensed by the Presbytery of Pictou. The call was signed by twenty-nine members and by forty-seven adherents, who guaranteed a stipend of £150 or \$600 per annum. This movement met with considerable opposition in the Presbytery, but the call was finally sustained as a gospel call, was presented to and accepted by Mr. Falconer. His ordination and induction took place in Queen's Square church on 14th August, 1862. The members of Presbytery present at the ordination were Revs. Alexander Munro, James Allan, Henry Crawford, George Sutherland and William Mutch, Esq., ruling elder of Queen's Square congregation. Of the church members who signed Mr. Falconer's call there are only four now living, viz.: Elder William Mutch, Mrs. William Galloway, Mr. George Lockerby, now of Seattle, U. S., and Miss Jane Douglas, who, with the exception of George Lockerby, are still members of the same church, though known by another name since the union with the Free Church congregation in Charlottetown. About this time, Clyde River, a station about eight miles from Charlottetown, asked to be united with Queen's Square congregation, and to receive a part of Mr.

Falconer's services. The Presbytery accordingly did, on 14th October, 1862, grant their request, and Mr. Falconer, while he remained in Charlottetown, preached at Clyde River every alternate Sabbath afternoon.

As a pastor, Mr. Falconer was diligent and painstaking, and as a preacher he held a high rank among his brethren. His sermons were thoroughly evangelical, full of thought and always carefully prepared. After the resignation of Mr. Sutherland, Mr. Falconer was chosen clerk of Presbytery, and being an excellent penman, the Presbytery Records, as kept by him, are specimens of neatness worthy of imitation. He always cheerfully took his full share of Presbytery work, which with his genial disposition and gentlemanly manners caused him to be extensively known and highly esteemed throughout the island generally. Mr. Falconer having received and accepted a call from the congregation of Dartmouth, Nova Scotia, was transferred to the Presbytery of Halifax to be inducted into his new charge, on 28th September, 1869.

Both the Free and Queen's Square churches being now vacant and each of the congregations being comparatively weak, they were, with their own consent, by act of Presbytery, united into one congregation, to be henceforth known by the name of "Zion Church." At the same time Clyde River was disjoined from Charlottetown and united with West River and Brookfield, and placed under charge of Rev. S. C. Gunn, now Rev. Dr. Gunn of Boston.

During the winter of 1870-71, Zion church was supplied with preaching by Rev. Alexander Sterling and by Rev. Thomas Cumming. In the spring of 1871 this congregation called Rev. Mr. Cumming, but this call was declined. They next called Rev. J. M. MacLeod of Knox church, New Glasgow, N. S. This call having been accepted, Mr. MacLeod was inducted into the pastoral charge of Zion church, Charlottetown, on 19th July, 1871. The ministers present at the induction were Revs. R. S. Patterson, M. A., Alexander Campbell, James Allan, Henry Crawford, William R. Frame, Alexander Cameron, Robert Laird, Robert Cumming, Alexander Munro and S. C. Gunn. The Rev. Robert Cumming preached, Rev. James Allan offered the induction prayer, Rev. R. S. Patterson, M. A., addressed the minister, and Rev. Wm. R. Frame addressed the congregation on their respective duties and responsibilities. At this meeting Rev. J. M. MacLeod was chosen clerk of Presbytery, a position which he held up to the time of his resignation, a period of eighteen years.

In the year 1874 Zion church experienced a remarkable revival of religion. Without the employment of any extraordinary or unusual agencies, outside of the ordinary means of grace, such as the preaching of the gospel and the well directed efforts of the minister, the elders and members of the church, a spirit of earnest enquiry sprang up throughout the congregation; the services were crowded with anxious hearers and enquirers. In

many instances the people, young and old, would not leave the meetings until after midnight, so anxious were they to find peace. Almost no subject was spoken of except spiritual things; when young people met the inquiry was, "Is it well with you?" "Have you found peace?" "Are you resting on the Solid Rock?" It was no uncommon thing to find workshops, dry goods stores and other places of business turned into prayer meetings. There was nothing like excitement at the meetings, but there was intense earnestness in all the addresses, enquiries and prayers, and by the blessing of God the result was an addition of one hundred and nineteen communicants to the roll of the church.

The church proving too small to accommodate those who wished to obtain sittings, it was resolved to enlarge the building, so as to give an additional seating capacity of about three hundred. The church would then seat nearly one thousand. This resolution was promptly carried out, at a cost of over five thousand dollars.

After a great deal of earnest discussion and nine years of patient waiting, until the conscientious scruples of the weaker brethren died out, a good pipe organ was at last introduced. This added materially to the efficiency of the musical and praise department of the worship.

In the year after the enlargement of the church edifice, 1886, the congregation was visited by another time of refreshing, when a large number were added to the church. In compliance with a

request from the session of Zion church, Messrs. Merkle and Gerriod, evangelists, visited Charlotte-town and held daily meetings in their tent, which would seat about two thousand people, and was always crowded to its utmost capacity. By the blessing of God a grand work was wrought in the city. All the churches were revived and had accessions to their numbers. In Zion church one hundred and twenty-six were added to the communion roll. The total number of communicants received into the church during the writer's pastorate of eighteen years was five hundred and ninety-six, which gives an annual average addition of thirty-three.

This congregation has always been blessed with an excellent staff of elders and a most efficient board of managers, and to this fact must, in a great measure, be attributed the reign of peace and prosperity by which it has, in so high a measure, been characterized. It can boast of having one of the oldest, if not the very oldest elder in the Dominion, who is now in the one hundred and first year of his age and the fifty-fifth year of his eldership. This patriarchal elder is still hale and hearty, steps with the elasticity of a man of sixty, and possesses almost unimpaired the use of his intellectual powers, which, those who know him can testify, are of a very high order. A man of extensive information, of sound judgment and of genuine piety, he is a noble specimen of the good old Scottish elder. A great deal might justly be written about the character and standing of the

elders and other office-bearers of Zion church. I need not tell the people of this island, or indeed of the Dominion of Canada, of the Hon. David Laird, a man who is known from the Atlantic to the Pacific, and everywhere honored and esteemed, on account of his undoubted ability and sterling integrity; a man who has filled, with credit to himself, some of the highest positions in the gift of his country, and who, as an elder, as a worker in the Sabbath school and prayer meeting, has few superiors. He was, for some years, the efficient minister of the interior, in the Dominion Parliament; from this position he was appointed governor of the Northwest Territories, a most difficult position, on account of the cosmopolitan character of the population. There were a great many Indians in the territories who regarded the white man as an intruder, and looked upon him with a jealous eye, and more than once have they risen up in rebellion. To govern these people successfully required a great deal of tact, ability, firmness and kindness. Mr. Laird proved himself to be just the right man in the right place. He is now chief Indian commissioner for the Dominion. It is men of Mr. Laird's stamp that, in these times, are needed in the administration both of the affairs of church and of state. I might also speak in highest terms of Mr. R. M. Barratt, known over the Dominion as an earnest and faithful temperance worker, of Mr. D. M. Fraser, the efficient superintendent of the Sabbath School, of W. T. Huggan, Lemuel Miller, Wm. Mutch and Pro-

fessor Alexander Anderson, LL. D., of Prince of Wales' College, Charlottetown, a graduate of a Scottish university, who for many years was principal of the college and upon whom the senate of McGill University conferred the degree of LL. D. in recognition of the excellent work he had done in Prince of Wales' College, his students always taking first rank among the students entering McGill. As a classical scholar and as a mathematician Dr. Anderson has few superiors. With such a band of elders as those just named associated with a board of such business men as Hon. D. Farquharson, M. P., John McPhail, J. D. McLeod, John M. Campbell, Hon. A. B. McKenzie, S. C. Nash, for many years treasurer of the congregation, and A. Stornach, now of Winnipeg, and many others who might be named; those acquainted with these men will not wonder that the career of Zion church has been one of uninterrupted prosperity.

The pastor of Zion church having been invited to take charge of a congregation in Vancouver, B. C., resigned his charge of Zion church, which he had held for eighteen years, which by act of Presbytery took effect 2nd June, 1889. After a brief vacancy Rev. David Sutherland of Halifax, Nova Scotia, was called and inducted as Mr. McLeod's successor. Mr. Sutherland was an excellent preacher, a kind and faithful pastor and was greatly beloved by his congregation, and under his ministry they enjoyed a large measure of prosperity, and looked forward to a long, happy and prosperous ministry,

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Mr. Sutherland being yet a young man full of youthful vigor and energy. But it was not the will of God that their hopes should be realized, for after a ministry of about nine years the greatly beloved minister of Zion church, after a brief illness, entered upon his eternal rest.

The present popular pastor of Zion church, Rev. D. B. McLeod, M. A., was inducted on 11th April, 1899. Though many of the earnest workers connected with this congregation in its early history have passed away, yet their places have been, in the good providence of God, replaced by men of kindred spirit, in whose hands the work of the church is progressing with its wonted success.

There being a lack of room in Zion church for the accommodation of all who required pews, and for other reasons, a few of those who had formerly belonged to the Free Church asked and obtained permission from Presbytery to reopen the old Free Church for religious worship. The church was accordingly reopened and supplied with preaching for some time, when those worshipping there were organized into a congregation on 7th August, 1878, and on 27th November of the same year Rev. Isaac Murray, D. D., was inducted as their pastor. This congregation was designated the "Upper Prince Street Presbyterian Church." This charge was weak at the time of its organization, and by an unusual number of business failures, deaths and removals to other places; the congregation gradually became weaker, not through any fault of Dr. Murray, but

from the fact that there was not material in the city to form a third congregation. Zion church, which was overcrowded at the time the Free Church was reopened, by means of an addition furnished seating accommodation for about three hundred additional worshippers, so that in the two existing churches, St. James' and Zion, there was ample accommodation for all the church-going Presbyterians in the city. On 15th September, 1882, Rev. Dr. Murray accepted a call to New Glasgow, Nova Scotia. The Upper Prince Street congregation then disbanded and divided themselves about equally between the other two churches, according to their own sweet will. The Free Church and the manse connected with it were then sold, and after lifting a mortgage that had been lying on the property for some years, paying arrears due the pastor, and other just debts, the balance, one hundred and seventy-five dollars, was judiciously disposed of by a unanimous vote of Presbytery.

Before closing this chapter it may be stated that Rev. George Sutherland, after his resignation of the Free Church of Charlottetown, removed to New Zealand, where he remained for several years and did good work for the Master's cause. Afterwards he went to New South Wales, took charge of an important church there, and up to the time of his death, which took place very suddenly in 1894, he occupied a prominent position in the Presbyterian Church in that place. He published a volume of sermons and a book on metaphysics, both of which

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reflect much credit on the industrious and talented author. In the summer of 1888 his congregation gave him a well earned vacation of twelve months and furnished him with ample means to revisit his native land, his stipend going on all the while. His many friends in Charlottetown were rejoiced once more to see his familiar face, and to hear the old gospel proclaimed by his clear ringing voice, neither of which seemed to have lost much of the freshness and vigor of youth by the lapse of the twenty-one years that had rolled by since he left our shores. Of those who signed his call thirty-four years ago, very few now remain ; we can only think of William Wyatt, Donald McLeod and James McLeod ; all the others have been called hence and soon these will follow.

CHAPTER XXI.

ORWELL AND DE SABLE.

These two large districts, one on the east and the other on the west side of Charlottetown, constituted the principal parts of Rev. Donald McDonald's extensive congregation, although his followers are to be found scattered over almost every part of the island, and were generally designated "McDonald-ites."

Rev. Donald McDonald, the first minister of this widely scattered congregation, was born in the parish of Logurach, Perthshire, Scotland, on 1st January, 1783. He was educated in the University of St. Andrew's and was ordained as a minister of the Church of Scotland by the Presbytery of Abertorf, in the year 1816. He was a man of powerful intellect, of noble physique, of indomitable Christian zeal, of kindly and generous disposition and of scholarly attainments. In his early days he was engaged for some years as tutor in the family of the chieftain of the McDonalds of Glengarry. He also labored for some years with acceptance as a missionary in various parts of the Highlands of Scotland. But in the year 1824, hearing of the destitute circumstances of his fellow countrymen in America, and moved with compassion for their spiritual welfare, he emigrated to this country, and at once commenced his labors amongst them. For the first two

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years after his arrival Cape Breton was the scene of his labors. In this place he suffered many hardships. The late Principal Leitch of Queen's University, Kingston, Canada, says: "At that period the settlers from the Highlands of Scotland were without preachers, and had sunk into a state of great religious indifference. Without a commission from any church, Mr. McDonald devoted himself to the task of supplying their spiritual destitution. None but the honest, earnest, self-sacrificing heart would have faced the privations and sufferings which he endured. With the zeal and heroism of a Xavier, he braved the wild beasts of the forests, the almost arctic severity of the climate, and above all, the indifference and degradation of the people. His feet were covered with untanned moccasins. He walked on snowshoes, and blazed his way through the pathless forest with a hatchet. He was contented with the chance shelter of the rudest hut or shanty and with the coarsest fare. He carried no scrip and what little money he received he divided with the poor, it is said, they mostly receiving the larger share."

About the year 1826 he came to Prince Edward Island and at once entered with great zeal upon the work of the gospel ministry. He travelled on foot-paths from one new settlement to another preaching the gospel publicly and from house to house. You may form some idea of the toil and hardship which he underwent when you remember that his parish extended all the way from Richmond Bay in the

West to Murray Harbor in the east, a distance of ninety miles, and embracing the whole breadth of the island, and that, too, when there were comparatively few roads, and but few of the modern comforts of travel. He preached on week days as well as on Sabbath, in private houses, in school houses, in barns and on the hillside. On sacramental occasions he often spoke for six hours without intermission. No man of ordinary intellect or physical endurance could for any considerable length of time endure the herculean labors of this devoted servant of God. He seemed to be wholly consecrated to the service of his Divine Redeemer. He probably baptized more children, married more couples, preached more sermons, traveled more miles and built more churches than any other minister in the Dominion. His churches are to be found scattered here and there over the greater part of the province, and thousands are still living who revere his memory, and look back to him as their spiritual father.

Mr. McDonald's followers numbering about five thousand and being scattered over nearly two-thirds of the island, it will appear evident that he could not make more than monthly visits to some of his stations; but as in each of these pious and intelligent men had been ordained to the eldership, religious service was conducted by them in the absence of the minister. The number of elders ordained in connection with this congregation could not have been less than one hundred, about thirty-five of whom are still living, some of them over four score

years of age; and judging of the whole staff by such men as John Farquharson, Alex. McEachern, Donald and Roderick McLeod, John and George Jenkins, the Murchisons, the Irvings, the Bells and many others who might be mentioned, and with whom the writer was personally acquainted, they may safely be pronounced a band of men who, for their piety, their Bible knowledge and their devoted lives, would do credit to any church in the land.

The elders generally sat upon an elevated platform at the foot of the pulpit and conducted the singing. They followed the old system of chanting and then singing one line at a time, the whole congregation uniting with the elders, who stood before the pulpit leading the songs of praise. Though they made no pretensions to artistic music, there was a simplicity, a solemnity and a grandeur in this part of their worship which we could wish to see restored in all our churches, feeling assured that it would tend far more to the glory of God and the spiritual elevation of the worshipers than the artistic exhibitions made in many of our churches at the present day.

In the early days of Mr. McDonald's settlement on this island newspapers were scarce, mail communication with the outside world was rare and irregular, and the people had almost no opportunity of knowing what was going on around them. To supply this deficiency the preacher not infrequently spent the first half hour in giving his hearers a *resume* of the leading events that were transpiring

in the religious and political world at home and abroad, always being careful to show the tendency of these events in the accomplishment of God's purposes in the government of the church and of the world. Then followed the sermon, which generally occupied the best part of an hour in its delivery. The writer never enjoyed the pleasure of hearing Mr. McDonald, but competent judges speak of him as having been a clear, logical preacher of great power and thoroughly Calvinistic. He preached without manuscript, and did not even use notes, but at the same time his discourses were always carefully thought out. He spoke both English and Gaelic with equal fluency. On a warm summer's day in those times of plain, honest, unsophisticated common sense, it was no uncommon thing to see the preacher throw off his coat, his necktie and collar and preach in his shirt sleeves. To do this now would be an unpardonable breach of decorum, but then it was all right. "*Tempores mutantur et nos in illis.*"

Our notice of this congregation would be very incomplete did we not refer to the bodily exercise, or outward manifestation of many of the hearers during the time of religious services. As noticed by the writer, it generally commences with a sort of spasmodic motion or jerk of the head, accompanied by a peculiar sound. As the truths spoken or sung operated upon the intellect and feelings the action becomes more marked and the sound louder and more definite, until the subject springs to his or

her feet and gives vent to the feelings by violent motions or by words, or by both, either calling for mercy or giving utterance to feelings of praise and gratitude for mercies received. The motions made, it is worthy of remark, are always either backwards or forwards with the head to and from the speaker, or up and down, on the feet, but never, so far as we noticed, from side to side. We have seen as many as thirty or forty at a communion table, all at once leaping up and clapping their hands, crying out, "Glory, glory be to God on high," and at such times have felt that there was, in these operations, a manifestation of the presence and power of the Holy Spirit. Though both Minister McDonald and his people believed these outward manifestations to be the work of the Holy Spirit, they did not believe that all who passed through this outward experience were truly converted, just as we do not believe all who are convicted are born again; nor did they believe that these outward manifestations were essential to salvation; indeed, some of their best men never had what they call "the works." These bodily exercises were, even to Mr. McDonald, a mystery. Of course he believed them to be a manifestation of the Spirit's power, but the philosophy of the operation was then, at least, wrapped in mystery. It is not wonderful that he should have been perplexed by these physical phenomena, as at that time even less was known than now about this abstruse subject. Not a few who went to Mr. McDonald's meetings to see "the works" or to turn them into

ridicule were themselves brought under the mysterious influence, and returned to their homes under deep religious conviction, or as sometimes was the case, rejoicing in the liberty of the sons of God.

Under the ministry of this able and devoted servant of God, there were several remarkable revivals of religion, at which hundreds were savingly converted to God, who, having lived consistent lives, are now with their worthy pastor and the myriads of the redeemed, before the throne of God, praising him day and night in his temple.

It is worthy of remark that Mr. McDonald never entered into any agreement with his people as to the amount of stipend he should receive, but in compensation for his untiring labors accepted whatever they felt inclined to give, and it is a well known fact that a large share of what he did receive was distributed amongst the poor with whom he met, irrespective of creed or color. He was the poor man's friend, and was greatly beloved by all who knew him; and those who knew him best loved him most. No minister within the range of our knowledge has devoted himself more unremittingly to the work of an evangelist amongst his people. He implicitly obeyed the apostolic example and injunction of visiting from house to house without providing for himself any permanent abode, but sharing in whatever fare might fall to his lot without murmur or complaint.

Though an ordained minister of the Church of Scotland, and though claiming that he and his peo-

ple belonged to the Church of Scotland, yet he never formally became connected with the Kirk Presbytery of the Maritime Provinces or came under their jurisdiction. Though his teachings were always in harmony with the standards of the Presbyterian Church, and though he acted in conformity with her laws, yet he had a way of his own of teaching and working, and could not easily from the natural cast of his mind come under the jurisdiction of any man or body of men. He therefore lived and wrought side by side with, though he never came under the jurisdiction of, the church of his fathers in the land of his adoption, and has accomplished a noble work, the result of which eternity alone will bring to light.

Mr. McDonald not only excelled as a minister of the gospel; he was also a writer of no mean ability. He is the author of a work on Baptism, also a work on the Millennium and of a third on the Plan of Salvation. These volumes are of a high order, and prove the writer to be a man of more than ordinary ability.

The long, able and successful ministry of this devoted servant of God came to a close on 22nd February, 1867, in the 84th year of his age and the 50th of his ministry, when he passed quietly away in the full assurance of a glorious resurrection and of a blessed immortality.

After the death of Rev. Donald McDonald the congregation remained vacant for a few years, during which time they received supply of preaching from the Kirk Presbytery of Pictou, and from the

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Presbytery of Prince Edward Island. On 26th March, 1869, Rev. James McColl, a minister of the Church of Scotland, took charge of this widely scattered flock, but after ministering to them for three years he returned to Scotland and took charge of a parish there. In 1875 the present pastor, Rev. John Goodwill, was inducted into the pastoral charge of this large and interesting field, and with much of the zeal of his venerable predecessor has labored amongst them, instant in season and out of season. After holding three services on the Sabbath, the pastor preaches, as a general thing, it is reported, on five evenings of the week, and the sermons are of orthodox length, according to old standard measure. For the last few years Mr. Goodwill has had an assistant, which, of course, gives the congregation a fuller supply of preaching, but will still leave for the pastors more work than can be satisfactorily accomplished by any two men.

In July of 1886 an important section of this large congregation, viz., Orwell Head, was, in answer to their petition, received and organized into a congregation in connection with the Presbyterian Church in Canada. About one year later, in July, 1887, Rev. D. B. McLeod, M. A., of Chelsea, Mass., was placed over them, and for twelve years continued with great acceptance to minister to them, when he accepted a call from the congregation of Zion church, Charlottetown, into which charge he was inducted on 11th April, 1899.

The foregoing is a brief and imperfect sketch of

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the labors of Rev. Donald McDonald and the great work accomplished by him. Living at a distance of four thousand miles from the scene of his labors, we find it difficult to collect the necessary facts to give anything like a full account of the "work of faith and labor of love" accomplished by this truly great man, Rev. Donald McDonald.

CHAPTER XXII.

PRESBYTERIAN COLLEGES.

(To Rev. Professor Currie, D. D., we are indebted for many of the facts in this chapter.)

The Theological Hall of the Presbyterian Church of the Maritime Provinces is situated on one of the most delightful spots anywhere to be found. It is now more than eighty years since, in humble circumstances, it sprang into existence. Pine Hill, therefore, is the oldest theological hall in the Dominion of Canada. In attaining its present state of efficiency it has passed through a variety of changes. Though at times weak and struggling for existence, yet it has never failed in giving to the church a supply of well trained and successful ministers, some of whom have attained a more than provincial or even continental fame.

Pine Hill College had its origin in Pictou, Nova Scotia, in the year 1816. At that time, as far as known to the writer, the only Presbyterian ministers in the Maritime Provinces were Rev. Daniel Cock of Truro, Rev. D. Smith, Londonderry, Rev. Hugh Graham, Cornwallis, Rev. George Gilmore of Windsor, Rev. John Brown, Londonderry, Rev. Mr. Dick of Douglas, Rev. John Mitchell of River John, Rev. James McGregor, East River, Rev. Duncan Ross, West and Middle Rivers, Rev. Thomas McCulloch of Pictou, and on Prince Edward Island there were

Rev. Peter Gordon, Rev. John Keir, and Rev. James Pidgeon.

It was found to be impossible to get from the church in Scotland preachers to supply our rapidly increasing vacancies. Repeated applications had been made to the churches in Scotland, but for the most part they were made in vain. At length these early pioneers came to the conclusion that if they were to succeed in the work which they had undertaken they must depend to a large extent on their own resources and devise means to train up a native ministry to supply the increasing demand. Accordingly we find Rev. Thomas McCulloch of Pictou, an accomplished scholar, a born teacher, and an able defender of truth and righteousness, in the year 1805, two years after his arrival from Scotland, projecting an institution for the purpose of giving to promising young men such a literary and classical education as would qualify them to enter upon the study of theology. At that period the country was only sparsely settled and the people generally were in straitened circumstances, so that such an undertaking required a large degree of faith and of Christian determination. But, encouraged and supported by his brethren, Messrs. McGregor and Ross, and by the sturdy Scottish immigrants who had settled in the country—men of indomitable pluck and energy, men who had unbounded faith in education, secular and religious, as lying at the foundation of all true prosperity—we find Dr. McCulloch firmly adhering to his fondly cherished project, and paving the way

for its accomplishment. In the meantime Messrs. Ross and McGregor were giving instruction in Latin and Greek to a number of young men who had the ministry in view. And for a similar purpose Dr. McCulloch opened a high class school in Pictou, which was placed among the grammar schools of the province. In 1816 the grammar school developed into an incorporated academy. Towards the erection of a suitable building the Presbyterians, though few in number, contributed £1,000. Each of the three ministers in the country gave out of their small salary the sum of £50. Dr. McCulloch had charge of the academy and for several years of the Pictou congregation also; and though constituting the arts faculty almost single handed, his success was truly marvellous. The first graduating class numbered twenty-three. In 1820 the Synod appointed Rev. Dr. McCulloch professor of theology. Twelve students entered upon the study of theology the first term, and after a course of four years most of the number were licensed to preach the gospel. Three of the number, Messrs. John McLean, John L. Murdoch and Robert Sim Patterson, were sent to Scotland, where, after the usual examination, they received from the University of Glasgow the degree of Master of Arts. During the first eighteen years of its existence the Pictou Academy received from the government an annual grant of £350; but by means of the unfortunate strife existing at that time between the established and dissenting members of the Presbyterian family, and a

strong political party feeling which arose out of that strife, the government grant was withdrawn and the academy was reduced to the level of a grammar school. During the twenty years of its existence it did work that any college might be proud of, in giving to the world such men as John L. Murdoch, John McLean, James Ross, principal of Dalhousie College, P. G. McGregor, John Geddie, William McCulloch, Michael McCulloch, H. Koyles, Sir A. G. Archibald, and Sir William Dawson, late principal of McGill College.

In 1838 Dr. McCulloch was, by act of legislature, transferred from the Pictou Academy of Dalhousie College, Halifax. The greater part of the grant to the academy was also transferred to Dalhousie College. He was also continued as theological professor of the Presbyterian Church. The theological hall was distinct from the academy, as it is also from Dalhousie College, and has from the first been supported wholly by the voluntary contributions of the members and adherents of the church.

Rev. Thomas McCulloch, D. D., died in the autumn of 1843. Thus ended a noble life. In his death the Church lost an accomplished scholar, a profound theologian, an able defender of the faith and an earnest, faithful and successful worker in the Lord's vineyard. In the year 1844 Rev. John Keir, D. D., of Princetown, P. E. I., was appointed professor of systematic theology and Rev. James Ross, D. D., professor of Biblical literature.

At this date new difficulties had arisen. Dalhousie

College was now closed, Pictou Academy had dwindled down to the status of a grammar school and could not give to young men an education to prepare them, according to the requirements of the Presbyterian Church, to enter upon the study of theology. Under these circumstances the Synod appointed Rev. James Ross, D. D., professor of classics and philosophy, he being noted among his brethren for the accuracy and extent of his scholarship, as well as for his aptness to teach. And besides his intellectual qualifications, he was endowed with a noble physique, so that mentally and physically he was well fitted for the almost herculean labors which devolved upon him.

THE WEST RIVER SEMINARY

was opened in a part of Professor Ross' dwelling house, West River, Pictou, in the autumn of 1848, with twelve students, viz.: John Currie, George M. Clark, James McGregor McKay, James McLean, Henry Crawford, Jacob McLennon, James Hill, Hugh Reid, David Terhune, John Fraser, James Thompson and J. M. MacLeod. Each year brought additional numbers to the seminary and at the close of the fourth term, in 1852, there were in attendance twenty-eight students, sixteen of whom, that autumn, entered the Theological Hall, under Rev. John Keir, D. D., and Rev. James Smith, D. D., the latter of whom had been appointed to the chair of Biblical literature. The writer well remembers the words of praise and commendation accorded to Pro-

fessor Ross for his efficient management of the institution, and the hearty expressions of gratitude to the Great Head of the Church for the wonderful success with which he had crowned their labors. And well did the hard working professor merit the commendation of his brethren and of the church at large. It is safe to say that no minister or professor in the Presbyterian Church of the Maritime Provinces, or of the Dominion, with perhaps the exception of Dr. Thomas McCulloch, ever accomplished, single handed, as large an amount of thorough, solid and efficient work, or made greater personal sacrifices for the Presbyterian Church of the Lower Provinces, than did the Rev. James Ross, D. D., the late principal of Dalhousie College; and few men received less remuneration in proportion to their labors than did he, especially in the earlier years of his professorship. At no time during the seminary's location at the West River did he receive more than would now be regarded as a fair salary in an ordinary country charge; and yet for seven years, until the appointment of Professor McCulloch to the chair of Latin, mathematics and natural science, he continued to perform efficiently the work of four or five men in our modern colleges. He taught five days every week from 9 a. m. until 4 p. m.—two hours' intermission at noon; and the course embraced Latin, Greek, Hebrew, natural and moral philosophy, logic, chemistry, algebra and mathematics. In addition to his professorial duties he preached twice every Sabbath to his congregation and attended to

the pastoral duties of his widely scattered charge. The light in his study window could be seen every night, with few exceptions, until 2 o'clock a. m. It was well that the Doctor was physically as well as intellectually a strong man, or he never could have accomplished the great work which, in his ardent zeal, he had undertaken, in the service of the Master. To these two men, Dr. Thomas McCulloch and Dr. James Ross, the church owes an everlasting debt of gratitude. To them are we in a large measure indebted for our admirable Theological College at Pine Hill, Halifax, and also in no small degree for the existence and efficiency of Dalhousie College. The building at West River not being large enough to accommodate the young men who were being attracted to it, a site was secured and a large and commodious building erected in the town of Truro, Nova Scotia, into which the classes were transferred in the year 1858. The institution was supported partly by the interest of a small endowment, and partly by annual contributions from the church. The endowment fund was the result of a personal appeal to the members and adherents of the church. Rev. Dr. Keir, professor of theology, died in the autumn of 1858, and Rev. Dr. Ross, pending union negotiations with the Free Church, was temporarily appointed to the vacant chair. These two branches of the Presbyterian family were united in 1860. This union naturally involved an amalgamation of the colleges of the Presbyterian Church of Nova Scotia and the Free Church. Professor Lyall of the

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Free Church was transferred to Truro, where an arts course was still maintained, and Professor Smith, for three months of the term, taught with Professors King and McKnight in the theological college in Halifax.

THE FREE CHURCH COLLEGE.

In the year 1848 the Synod of the Free Church of Nova Scotia, with the view of training young men for the work of the ministry, resolved to institute in Halifax an academy and a theological hall. To aid them in this undertaking the Colonial Committee of the Free Church in Scotland generously volunteered to bear the expenses connected with the maintenance of the theological hall for the first four years. The Synod in the same year resolved to raise an endowment fund of £8,000, the interest of which should go to the support of the theological professors. In this undertaking they met with most encouraging success. Accordingly class rooms were fitted up and in the autumn of the same year, 1848, Professors King and McKenzie arrived from Scotland, the former to teach moral philosophy and theology, and the latter classics, mathematics and rhetoric. The college was opened with fifteen students, three of whom entered the theological hall. During this session some of the students attended a course of lectures on natural science, delivered by Rev. Dr. Forrester, one of the most enthusiastic educationalists of his day; they also attended a class in Hebrew taught by Rev. David Honeyman, a man who, both as a

Hebraist and as a geologist, had more than a provincial fame. At the second session of the college there were nineteen students in attendance. During this term the college sustained a severe loss in the death of Professor McKenzie, who, during his brief career, was a man greatly beloved and gave promise of much usefulness in the academy. The vacancy thus caused was filled by the appointment of Professor Lyall in 1852. Owing to inadequacy of accommodation in their present class rooms the Synod sent Rev. John Stewart of New Glasgow to Scotland to raise funds to aid in providing suitable college buildings. Mr. Stewart having succeeded in raising about £1,200, besides collecting a large number of valuable books for the college library, a suitable building on Gerrish street was purchased and fitted so as to furnish ample accommodation for both college and academy. In this building, in the year 1852, the college was opened. Rev. David Honeyman having removed from the city, the duty of teaching Hebrew devolved upon the Rev. Dr. King in addition to his other work. These duties he efficiently discharged until the year 1855, when Rev. Alexander McKnight was appointed to the Hebrew department. During the twelve years of its separate existence, from 1848 to 1860, the year of the union with the college of the Presbyterian Church of Nova Scotia, this institution sent out a large number of well qualified and successful ministers, many of whom are still energetic workers in the church. It also supplied the legal and medical professions with not a

few of their ablest men; while business men in large numbers trace their success in life to the training which they received in that institution.

DALHOUSIE COLLEGE.

Until 1860, though chartered for more than a quarter of a century, Dalhousie College stood, with the exception of a few years, with closed doors. In the above named year the provincial government offered to any religious denomination which would endow a chair the right of nominating a professor and a governor, the institution to be conducted upon the non-sectarian principle. The Synod of the Maritime Provinces closed their seminary at Truro and transferred three of their professors, viz., Ross, Lyall and McCulloch, to Dalhousie College, Halifax. The Church of Scotland also endowed a chair and nominated a professor and a governor, and from that date nearly all our theological students received their arts course in Dalhousie, now one of the best endowed and most efficient colleges in the Dominion. Its most princely benefactor, the late George Munro, publisher, of New York, was a graduate of that institution, as was also Rev. Dr. Forrest, its present principal.

Rev. James Smith, D. D., one of the theological professors, died in the year 1868, and for the next three years Dr. McKnight taught exegetics as well as Hebrew. In the year 1871 Rev. Dr. King, who for many years had with great ability and with marked success filled the highest chair in the school

of the prophets, was obliged, on account of failing health, to retire from the professorship. He was succeeded by Rev. Alexander McKnight, D. D., and Rev. John Currie, a graduate of the college, was chosen by the Synod as professor of Hebrew and exegetics.

In 1875 an event of great importance in the history of Presbyterianism took place in Montreal, viz.:—the union of all the Presbyterians in the Dominion of Canada, with very few exceptions, into one church—the Presbyterian Church in Canada. About this time the established Church of Scotland, which had always manifested a warm interest in the Colonial Church, undertook to support a professor in the Theological College in Halifax. Now all the Presbyterians in the Maritime Provinces were happily united in the support of this institution. The United Synod of the Maritime Provinces wisely chose Rev. Allan Pollok of New Glasgow, N. S., who was appointed to the chair of church history and pastoral theology. In the year 1892 the Rev. A. Falconer, M. A., B. D., on the recommendation of the College Board, was, by the Synod, appointed to the chair of New Testament exegetics. The staff of the college then consisted of Rev. Alexander McKnight, D. D., principal and professor of systematic theology, the Rev. Allan Pollok, D. D., professor of church history and pastoral theology, Rev. Dr. Currie, professor of Hebrew and exegetics, and Rev. Alexander Falconer, M. A., B. D., lecturer on New Testament exegetics.

The college sustained a very serious loss in the death of its principal, the Rev. Alexander McKnight, D. D., which took place after a short illness, on the 4th November, 1894. Dr. McKnight was born in Dalmellington, Ayrshire, Scotland, and received his education in the universities of Edinburgh and Glasgow. As a student he took a high place in his classes and won prizes in Latin, Greek, logic, mathematics and natural philosophy. He was licensed by the Free Presbytery of Ayr on 18th February, 1850. Five years later he was, by the Colonial Committee, appointed to the chair of Hebrew in the Free Church College in Halifax. Soon after his arrival in Halifax he accepted a call to St. James' church, Dartmouth, and in addition to his professorial duties continued, with much acceptance, to minister to that charge until 1868, when, having accepted an appointment to the chair of exegetics in addition to that of Hebrew, he found it necessary to resign his pastorate over St. James' church. In 1871 the Rev. Principal King, D. D., having resigned his position in the college on account of failing health, Dr. McKnight was appointed to the chair of systematic theology, and in the year 1878, by a unanimous vote of the General Assembly, he was elected principal of the college, which position he filled with great ability until his useful career was terminated by death. Dr. McKnight was a profound theologian, a fine scholar, possessed a highly cultured mind, well stored with general information, was deeply versed in ecclesiastical law, was of a kind and genial disposition, of

childlike humanity, greatly beloved by all his students, and indeed by every one who knew him. As a preacher he was clear, logical, earnest, highly instructive and deeply interesting, and as a Christian he was sincere, devoted and faithful in the service of the Master. Of him it might be said as of Nathaniel, "In him was no guile." Few men in the Canadian Church have done more to build up and extend the influence of Presbyterianism, and to advance the cause of the Redeemer, than the late Principal McKnight, whose memory is revered by thousands, both in the land of his adoption and of his nativity.

In the year 1895 the General Assembly appointed the Rev. Professor Pollok, D. D., principal of the college, Rev. D. M. Gordon, D. D., to the chair of systematic theology and apologetics and Rev. Robert Falconer, B. D., to the chair of New Testament exegesis. The college has done noble work in the past, and equipped as it now is, with a staff of professors not excelled by those of any other college in the Dominion, the church may feel assured that it will continue to supply her increasing demands with a band of ministers thoroughly equipped for the service of the Master. It has already sent out well on to three hundred laborers into the vineyard, and while many of them are settled in the Maritime Provinces, others of them are to be found doing the work of the Lord in various fields from the Atlantic to the Pacific coast, in almost every state of the American Union, in Australia, in England and Scotland, and in the islands of the sea.

CHAPTER XXIII.

SERMON PREACHED BY REV. JOHN KEIR, D.D., IN
PRINCETOWN, P. E. I., IN 1821. COL. II:5, "I AM
WITH YOU IN SPIRIT, JOYING AND BEHOLDING
YOUR ORDER."

The apostle in the preceding chapter sets forth the Lord Jesus Christ in the most exalted manner, giving us truly sublime views of Him in His person, character and work, as the image of the invisible God. He then concludes the chapter with exhortations to the believing Colossians; and in the beginning of this chapter he continues these exhortations to them to abide in Christ, and expresses his love to, and his joy in them, as well as in other believers who had not seen his face in the flesh, "For I would that ye knew what great conflict I have for you and for them at Laodicea and for as many as have not seen my face in the flesh," "that their hearts might be comforted, being built together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God, and of the Father, and of Christ in whom are hid all the treasures of wisdom and knowledge."

Here then we have the grand treasury, the great repository of all the supplies of the church and people of God explicitly pointed out. Jesus Christ,

the Son of God, the brightness of the Father's glory and the express image of His person, God-man-mediator, in whom it is said all fullness dwells, all the treasures of wisdom and knowledge, all grace and glory.

The mind of man is prone to affect novelty even in the affairs of God, and as this usually forms a principal lure by which most churches are drawn away from that simplicity which is in Christ by the sophistry and guile of seducing spirits, the apostle as a powerful safeguard against everything of this kind simply directs the Colossians to Christ Himself, in whom is always to be found something really new, ever interesting and truly delightful, as well as at the same time actually transporting and supremely satisfactory to the soul. Hence he declares, in the verse immediately preceding that in which our text lies, that He thus spake of all those treasures of wisdom and knowledge that are laid up in Christ, that they might be fully established in Him, and not be easily carried away by the slight of men and the cunning craftiness whereby they lay in wait to deceive. "And this I say," says he, "lest any man should beguile you with enticing words."

The apostle having thus then testified his deep concern about these Colossians—lest, as the serpent had beguiled Eve through his subtlety, they should in like manner be deluded into similarly ensnaring and false notions derogatory to Christ and His glory, and ruinous to their own souls, proceeds

here in the words of our text itself to commend them in equally strong terms for their firm—solid—strict and steadfast adherence to the person, mediation and doctrines of Christ, and to the worship, government and discipline which he had appointed in His church—notwithstanding the many attempts which had been made to corrupt their minds and draw them aside from the true grace of God in which they had been instructed; and then for their still further encouragement he actually declares to them that, in addition to all this, although necessarily absent from them in the body, yet he was nevertheless really present with them in Spirit—so much so indeed that he rejoiced exceedingly, and was in fact very highly delighted with beholding their correct church order—their regularity, or their undoubtedly good church government, as it had been instilled by their Divine King, Head and Sovereign Master himself.—“*For though I be absent,*” says he, “*in the flesh, yet am I with you in the Spirit, joying and beholding your order and the steadfastness of your faith in Christ.*” This declaration the Apostle next follows up with an earnest exhortation to the Colossian church, and through it, to all churches of Christ in every other age, to continue steadfast in this same worship—order—ordinances and commandments of the Lord, blameless, as they are graciously revealed in the Sacred Scriptures. “As ye have therefore received Jesus Christ the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith as ye

have been taught, abounding therein unto thanksgiving."

The doctrine, then, plainly taught in the text taken in connection with the context, is that there is a certain order or government established in the Church of Jesus Christ Himself, her Great Founder, King and Head, by which all Christian Societies ought to be ever carefully regulated, to which they should steadfastly adhere, and which, though contemptible in the eyes of worldly men who can see no beauty in it, is yet glorious in the eyes of faith, and may well excite true joy, delight and admiration in the mere beholding of it, if that were all, without at the same time positively glorying in it as the apostle himself unquestionably did. "I am with you in the Spirit," says he, "joying and beholding your order."

What the apostle beheld in the Saints and faithful brethren in Christ who were at Colossæ, in their associated capacity, or church state, and which caused so much joy to him, was their order, good government, and the regularity which they displayed in the administration of all their church affairs, according to the pattern divinely laid down; and this particular order which he so commended in them, and which is so plainly prescribed in the word of God, ought to be observed in a similar way by all other churches of Christ, in all other ages, for they are all bound sacredly to abide, observe, keep pure and entire, and readily obey all things whatsoever Christ has commanded them. I cannot,

however, attempt here any detailed account of all those commandments and instructions of Christ or anything like a full delineation of all those laws with reference to matters of faith and practice, worship and discipline, by which the affairs of his church are to be thus regulated and which are included in that order and government which he has thus appointed, and which an exhaustive prosecution of the subject might consequently involve. All that I shall endeavor in the meantime is therefore to make a few plain, descriptive and practical remarks on the nature, constitution, government and administration of the church of Christ as described in Scripture from which you may be led to see whether or not you yourselves, as a professing body of Christians, are really observing that proper order which Christ himself has thus appointed. And here it will be appropriate for us first to consider what we are to understand by this church itself—of whose order or government our text speaks. Now this term, church, is used in scripture sometimes in a very extensive and at other times in a much more restricted sense.

It signifies in its more extensive application the whole body of true Christian believers, both living and dead, united under Christ their glorious Head,—all who have been given unto Him to be redeemed and saved by Him—all who have been already redeemed and saved, or who shall thus hereafter be in like manner gathered along with them into one vast company under Christ Jesus their common

Lord—the supreme organizer of this His own divinely assumed spiritual body—the church. This is *that church* that great redeemed and blood purchased body of Jesus Christ the Lord of Glory to which He is head over all things, and which He so loved that He gave Himself for it, that He might present it to Himself “a glorious church, not having spot nor wrinkle, nor any such thing.” When the whole family of the elect shall finally be thus gathered into one wholly united and beautified body by the free grace of God, ultimately compacted into one giant corporation, then this church will be really complete and forever constitute that great “general assembly and church of the First-born, whose names are written in heaven—the Body of Christ—the fullness of Him that filleth all in all.” This is what is sometimes called the *invisible church*, because it cannot now be seen and known in all its members by man, but has its full existence only in the all comprehensive mind of the Omniscient Jehovah himself: and although no doubt there is and will be order, rule and government in this invisible church throughout all its resplendent future destiny, yet it is not with respect to it that government is mainly spoken of in Scripture, but with respect to the present terrestrial or visible church, in which sense the term church is also used, but used to denote merely the aggregate body of those, together with their children, who at any one time, here on earth, profess the true religion, or faith, in the Lord Jesus Christ, and who

thus in any place or in all places, and in any age or in every age, voluntarily and openly and legitimately have this peculiar and distinguishing mark.

This last then is what is called the visible church, and the term also in this more restricted sense, has commonly two significations in the New Testament; first, the whole professing people of God throughout the whole world, or that part of mankind who publicly own and acknowledge the divine authority of Christ, as well as His divine personality, make an open profession of allegiance to Him, and practice subordination to all His laws, precepts and ordinances; and secondly, any local or particular congregations of such professing Christians. Thus, for example, we read of Christian churches as churches of Christ in the plural number, in different parts of the world, as the churches of Galatia, the church of Asia, and the like; and likewise in the singular number, as the church of Jerusalem, at Antioch, at Corinth, at Ephesus and the like, where those disciples of Christ, who at that time professed His religion, and who statedly assembled themselves together for the purpose of mutual instruction and edification, as so many distinct communities or congregations are plainly intended. It ought to be remembered, however, that when the terms church or churches is used anywhere, in the last acceptation, it is always by way of accommodation, importing a smaller part of one great whole: a form of speech frequently used in Scripture. This is

quite plain from the fact that the New Testament church, which at our Lord's ascension was comprised in one single congregation at Jerusalem, and which was gradually enlarged from time to time by the constant accession of new converts until it became steadily diffused over many countries, was never broken or dispersed into so many entirely separate or independent societies, but simply into so many integral parts or members of one and the same composite association, all still united as one uniform body, having one uniform spirit, "even as they were called in one hope of their calling, having one head, one faith, one baptism, one God and Father of all who is above all and through all and in all." Indeed, the church of God has thus been one in all ages of time, and through the whole world, even from its very initial foundation in the family of Adam. Through all dispensations it has been *one and the same church*, having one common head, common promises, common objects, and common privileges. The church under the New Testament dispensation is not by any means, therefore, a new church, but one and the same church that existed under the Old Testament dispensation, and, indeed, for that matter, from the very beginning of time itself. The Christian church—the chosen spouse of the Lord Jesus Christ—is thus originally, perpetually and assuredly one. "And we being many," says the Apostle, "are one body in Christ, and every one, members one of another." It ought consequently ever to be borne in mind that the church

is by no means made up of any members of insulated or mere independent sects or voluntary associations, but that it constitutes on the contrary a thoroughly connected—compacted—and in the very highest degree as closely united a society as can be constructed—and as such essentially subsisting of itself, distinct from all other societies whatsoever—founded too on a charter no less permanent and inviolable than that of the eternal covenant of God himself, which is well ordered in all things and sure; having also certain special incorporate laws peculiar to itself, and all of which laws moreover must only be administered under the government of certain regularly qualified officers who are invested with full power to execute these laws, and yet only so in the way and manner prescribed by the Lord Jesus Christ Himself, the Divine Founder, the Sole Proprietor, and the Supreme and ever living, the invisible Ruler of this His own chosen—spiritual and personal household. That this church of Christ is primarily and pre-eminently a spiritual society, distinct from every other society, having a government and laws, ordinances and discipline, and penalties of a spiritual nature, altogether peculiar to itself or distinct from and independent of all human laws, is perfectly clear from the whole current of Scripture language having any bearing on the subject, and particularly from many of the names by which it is described and many of the things to which it is compared in the word of God. Thus, for instance, it is called the “Kingdom

of Heaven," and the "Kingdom of God." "Thou art Peter," said our Lord to Simon, son of Jonas, "and upon this rock will I build my church, and I will give unto thee the Keys of the Kingdom of heaven." Here the Church and the Kingdom of heaven must be considered as synonymous terms; and the church being thus called "a Kingdom" and "the Kingdom of Heaven" shows very plainly that it is a regularly established society, an essentially spiritual society, and one, furthermore, distinct from all other societies. The sacred thing is also plain from the church being called the "Dominion of Christ," "and in the days of these Kings shall the God of heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all those Kingdoms and it shall stand forever." And there was given him dominion and glory and a Kingdom, that all people and nations and languages should serve him. "His dominion is an everlasting dominion which shall not pass away." Again the church is called the "House" and the "Household of God," the "Temple of God," the "Body of Christ," all of which and similar descriptions of the church distinctly show that it is emphatically a spiritual church or society of which all individual believers, as well as all particular churches or congregations, are parts and parcels, incorporated into one body of which the Lord Jesus Christ is himself the Supreme Head. We must remember that in direct allusion to the Lord Jesus

Christ, God himself has eternally proclaimed, "I have set my King upon my Holy Hill of Zion."

Second. Consider the constitution of this church with respect to its membership. In this particular the word of God is clear, express and pointed. It teaches us that the members of Christ's visible church ought individually to possess a competent measure of the knowledge of divine truth, make a suitable profession of faith, and lead a conversation becoming the gospel. This knowledge which they should possess, this profession which they should make and this conversation which they should thus exemplify ought to be something more than a mere theoretical knowledge, a mere formal profession or a conversation merely exempt from the grosser vices of openly wicked men, for it is evident a person may have all these things even in a marked degree and yet be as really void of any true, vital godliness as the veriest heathen. Such a person may be able to talk intelligently enough about the doctrines of the gospel; he may profess loudly enough and may even give his assent to all the usual formulas of almost any Christian church, and he may actually go beyond this, and possess what is called an unblemished moral character among his fellow men, and yet after all be totally destitute of saving faith or any of those marks which prove him to be a child of God. The Scriptures therefore teach us to look beneath and beyond the mere surface of human life or ordinary moral character in forming an estimate of the genuine membership of the visible

church. For as he is not a Jew who is only one outwardly, neither is he a Christian who is simply one by public profession. In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature, and this new creature ever discovers itself practically in acts of faith working by love, faith especially in the Lord Jesus Christ, such a faith as will lead its owner to a cheerful obedience to his laws. The Scriptures teach us that the knowledge possessed by members of Christ's church must be both divine and spiritual, saving and practical—a knowledge which affects the heart and controls the life, a knowledge which cannot be acquired by the unaided exercise of human reason, but only by the infinitely higher influence or teaching of the Holy Spirit. This knowledge accordingly is something which "flesh and blood cannot reveal, but the Father of our Lord Jesus Christ, who is in heaven." "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

This knowledge therefore is manifestly taught by God himself and is peculiar to his own children; hence it is that we have the promise of the covenant in this precise language, "I will give them a heart to know me, saith the Lord, and they shall no more every man teach his neighbor saying know the Lord, for all shall know me from the least to the greatest;" and our Saviour saith, it is written in the prophets "They shall all be taught of God." Such then is

the nature of the knowledge which every professor of religion ought to possess. The Scriptures teach us further that this profession of faith must be an audible, open, candid profession, such a profession as springs from unfeigned faith in the Saviour. "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved." "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This confession must, the Scriptures also teach us, be such as is actually accompanied with the habitual practice of good works. "For what shall it profit a man though he say he hath faith and hath not works?" Can such pretended faith save him? Certainly not. No man can be considered a partaker of true saving faith, let him profess what he may, if he does not, at the same time, practically demonstrate his faith by a suitable exemplification of that Truth which is according to godliness, and hence no man can be considered a genuine member of the church of Christ according to the divine constitution of that society who does not adorn his public profession by the actual fruits of righteousness and true holiness, for holiness becometh the house of God forever. Without a clear indication of this holiness no profession of religion, however loud, can be rightly sustained as either credible in itself, acceptable to God, or profitable to those who make it; and this holiness which is thus so absolutely essential to the genuine Christian character is some-

thing, be it remembered, entirely different from and vastly superior to that cold, lifeless, inoperative kind of morality which consists in merely abstaining from those more flagrant eruptions of vice which of themselves necessarily expose their perpetrators to the open shame of the world. It is a holiness which implies not only the external personal purity—a holiness, it is true, which consists in abstaining from all known sin, or in “denying ungodliness and worldly lusts,” a holiness which in very deed consists in much more than all this, even in living soberly, righteously and godly in this present evil world. In other words, it is a holiness which proves its possessor to be a true worker of righteousness by his daily actions, as well as by his verbal profession. This most important desideratum then, in every worthy Christian character, this indispensable holiness is something which must unquestionably have its seat in the heart, and must impel its owner to all incumbent deeds of vital religion in his daily life. It is a holiness which extends to all the powers of the soul, to all the operations of the mind and to all the actions of the life, in such a way as to make it abundantly apparent, even to the most casual observer, that all who are the subjects of it are indeed “Trees of righteousness,” the planting of Jehovah himself. It is a “holiness without which no man shall see the Lord.” Such then are some of the plainest declarations of Scripture with regard to those who are really fit and proper persons to be received into the commun-

ion of the visible church of our blessed Redeemer. They ought to be persons who possess real, active, experimental and truly practical religion—persons who are indeed “Born again,” renewed in the spirit of their minds, possess implicit faith in the righteousness of God their Saviour, and who have unmistakably been made partakers of the Holy Ghost, in as far as these characteristics of genuine Spiritual regeneration can be ascertained from a clear perception of those fruits which are indicative of them, “even those fruits of righteousness which are by Jesus Christ, unto the praise and glory of God.” Now “The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.” Our Saviour says positively, “Except a man be born again he cannot see the Kingdom of God,” and again, “Except a man be born of the water and of the Spirit he cannot enter into the Kingdom of God.” He only has a title to the supremely honorable name of Christian who departs from all iniquity and “If any man have not the Spirit of Christ he is none of his.” “The children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” But in seeking to ascertain the eligibility of those who are justly entitled to rank as *bona fide* members of the true visible church, it is not at all necessary for us even to pretend to judge the heart. It is by their fruits that they are to be known, and only can be known by man. It

is not for us therefore to adopt real saintship as a distinguishing emblem by which to test practically the true membership of the visible church, because deceivers may at any time counterfeit real saintship and thus actually impose upon the church; and, besides, God alone is and can be judge of the human heart. But then, at the same time, it ought to be distinctly borne in mind that without this real saintship no one can honestly seek church fellowship, and that also without an open profession of this real saintship, or true conversion, accompanied at least by such practical appearances of personal holiness as just described, none can be consistently received into actual church communion, and if persons seeking admission do not so profess such saintship, or in other words, do not claim to have been truly converted, and do not manifest at least a sufficiency of corresponding fruit to justify a belief in their sincerity, they should not be received as properly accredited or genuine professors at all, as was the case with Simon Magus, who was convicted of hypocrisy both of his own words and deeds, and was therefore not again so far as we are told, esteemed a true professor, but whom, on the contrary, we find Peter addressing in the following alarming language, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money thou hast neither part nor lot in this matter." It was by what Simon Magus said and did in offering money to purchase the gift of God that Peter convicted him of duplic-

ity, or discovered him to be a hypocrite, or a mere false professor. To the same purpose may be adduced the example of those of whom the apostle speaks when he says, "For many walk of whom I have told you before, and now tell you weeping that they are the enemies of the cross of Christ." And in the same category, too, must be included all those who assume a mere "Outward form of godliness," but at the same time practically "deny the power thereof," for by so doing such persons are simply convicting themselves of not being what they verbally profess, and consequently from all such the church is required to turn away and to count them as nothing better than "heathen men and publicans." In short, none are to be esteemed as sincere members of the church, if they manifest a prevailing inclination to any kind of wickedness, or if they do not by the prevailing tenor of their daily life evince a proper submission of their personal consciences and their personal possessions to the revealed authority of Christ as their acknowledged Lord and Master; and also if they do not show an honest desire to yield a cheerful obedience to his divine will in all things. "For," says the Apostle, "I have written unto you not to keep the company of any man that is called a brother, if he be a fornicator or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one, no not to eat." "Know ye not that the unrighteous shall not inherit the Kingdom of God?" Be not deceived, neither fornicators, nor adulterers, etc., shall

inherit the Kingdom of God. The church is to turn away, or exclude from her membership all those who are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful and unholy. None are to abide in God's tabernacle, even though they may have been admitted into it under a false profession, or to abide in his holy hill, but those "that walk uprightly and speak the truth in their hearts." "He only who has clean hands and a pure heart, who doth not lift up his heart unto vanity, nor swear deceitfully, shall ascend into the hill of the Lord and abide in his holy place." From the above passages of Scripture we learn how the visible church of Christ should be constituted. In further support of this point we might refer, First, To the account given in the Old Testament of the original foundation, formation and establishment of the church itself. Second, The account given of the history of the church under the Old Testament dispensation. Third, To the very nature of church communion or fellowship. Fourth, To the Scripture representations made of the church as "The body of Christ," "The temple of God," "The Spouse of Christ," etc. Fifth, To the distinction noted in the word of God between the church and the world, between believers and unbelievers; and Sixth, To the description of those who form the church of Christ and are called Christians: Sons of God, Heirs, Children of God, as justified, Sanctified, Saints, a Royal Priesthood, and the like. In short, the whole scope and tenor of

divine revelation proceeds upon the assumption that the primitive church was composed almost exclusively of such members as have now been described. Thus, for instance, the Apostle Peter describes church members as having purified their souls by obeying the truth through the Spirit—as being living stones built up into a spiritual house—an holy priesthood, a chosen generation, and as having obtained like precious faith. The Apostle Paul describes them in equally characteristic terms, as having been “called to be saints,” as having “Come to Mount Zion,” and it seems to have been more particularly with reference to their character in this point of view, that he here declares in our text that he was with the Colossian church “in Spirit, joying and beholding their order.”

Third. Let us now attend to the office bearers appointed in the church as it was completely organized or constituted under the apostolic example. When Christ ascended up on high we are told that he gave gifts unto men, “And he gave some to be apostles, and some to be prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” “God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, di-

versity of tongues. Having these gifts differing according to the grace that is given unto us, whether prophesying, let us prophesy according to the proportion of faith, or ministering, let us wait on our ministering, or he that teacheth, on teaching, or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity, he that ruleth, with diligence, he that showeth mercy, with cheerfulness." It is evident from these and other passages of Scripture that proper office bearers have been duly appointed and invested with power and authority for conducting in an efficient manner, both the external and internal affairs of the Christian church. Some of these office bearers are of an *extraordinary kind*, such as apostles, prophets and evangelists, and ceased with the apostolic age. When the canon of Scripture was completed and the gospel promulgated and confirmed, the necessity for such extraordinary or supernatural gifts and office bearers was practically superseded. Others of these office bearers, however, were ordinary and were consequently to remain in the church till the end of time. Those officers that are permanent are of two classes, *Bishops* and *Deacons*. Thus the apostle in his epistle to the Philippian Church, which was at that time completely organized, addressed himself to "All the Saints in Christ Jesus which are at Philippi, with the Bishops and Deacons." Here the saints, together with the Bishops and Deacons, are the sole parties addressed, as constituting the regularly organized and fully equipped church or congregation

at Philippi, and who, moreover, were the only parties, it would appear, who either then or at any other time ever entered into the relative composition of that church. These several parties as here specified evidently therefore formed of themselves a perfect church corporation at that time—a complete Christian Association of local believers. By the expression, “All the Saints,” is evidently meant the ordinary or what we sometimes call the private or lay members of the church; and by the Bishops and Deacons are just as plainly to be understood the local officiating office bearers in that church in contradistinction from those ordinary members. These office bearers then, are all verbally and definitely and entirely comprehended under just two classes, viz., “Bishops and Deacons,” although it is also quite evident, at the same time, that there was a plurality of these included in each class, or that there existed at the same time, in the same church or congregation, several Bishops and several Deacons who both filled and executed the respective duties of these separate offices. Now as the church at Philippi was thus officially constituted by the most direct apostolic supervision, so, we have every reason to conclude, were all the other churches constructed which were ever planted by the Apostles of Christ. For if this specially recorded example of the primitive church at Philippi has any scriptural significance at all it must extend to all other churches whatever subsequently planted in all places and in all ages of the world. All other churches then, we must pre-

sume, should be organized as nearly as possible on this same divinely recorded model. They should, in the first place, as we have already seen, be church of veritable saints with respect to their membership; they should be separate from the world and united together among themselves; they should have two classes of office bearers with a plurality of serving members in each of these classes, and all this for the promotion of suitable order and good government, as well as for the attainment of all the other grand ends of true Christian fellowship.

The manner of electing these office bearers, setting them apart to their several offices—their character and qualifications and the various duties required of them, are all likewise clearly pointed out in the same apostolic records. As to their election, both classes are to be chosen by the members of the respective churches where they are to officiate. This is sufficiently plain from a variety of approved examples left upon record in the Scriptures and which consequently we must regard as equivalent to an express requisition. Thus, for instance, were the seven Deacons chosen in the primitive church at Jerusalem, and thus also were the other class, the Bishops, chosen in all the other primitive churches of which we read in the apostolic writings. Those accordingly who are once elected or chosen by the regular members of the churches over which they are required to preside, are in the next place to be ordained or solemnly set apart to their re-

spective offices by prayer and fasting and "the laying on of the hands" of those already in office before them. In this way, it is evident, were the seven deacons just alluded to, set apart or invested with office in the early church at Jerusalem. Then the twelve called the multitude of disciples unto them and said, "It is not reason that we should leave the word of God and serve tables. Wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom whom we may appoint over this business." Then the multitude, we are told, being pleased with the request, choose seven men and placed them before the apostles, who, when they had prayed, laid their hands on them. And as the Deacons were thus set apart so also was the other class of office bearers appointed in a similar manner. In short, there is not a single instance of ecclesiastical ordination, whether of Bishops or Deacons, the particulars of which are anywhere described in the New Testament, which was not performed in the exact manner which has been now stated, that is, with fasting and prayer and the laying on of the hands of those who had already preceded them in office; and it is further abundantly evident that none were ever permitted to take upon themselves either of these offices by their own personal act, or without having been thus formally set apart by others already invested with due authority to that end. The pointed injunction given by Paul to Timothy ought certainly to be strictly observed on all similar occasions on which

like appointments are being made. "That which thou hast learned of me amongst many witnesses, the same commit to faithful men who shall be able to teach others also." Before then any one can teach, preach, rule or perform any other official duty in the church in accordance with this plainly prescribed order of Christ's house he must have proper Scriptural authority conferred upon him for that purpose.

But as this valid election and installation of legitimate church officials is thus concisely laid down in Scripture, so also we have their character and qualifications described with equal distinctness. "This is a true saying if a man desire the office of a Bishop he desireth a good work. A Bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not given to filthy lucre, patient, not a brawler, not covetuous, one ruling well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God?" Moreover, all the qualifications demanded here of Bishops are likewise required in Deacons, with the exception of being "apt to teach," and of not being "a novice," as may be seen from the following verses in the same chapter, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith with a pure conscience. And let these also be first

proved, then let them use the office of a deacon, being found blameless." Such, we are apprised, should be the personal character of all those who would fill worthily either of the sacred offices in question. The duties devolving upon those who hold these offices are both important and responsible. Than these very duties, none which human beings are called upon to discharge can be regarded as more sacred. The obligations which these duties entail upon the first class of these office bearers, for instance, may in a great measure be inferred from the very titles which are given them in the Scriptures, such as elders, bishops, overseers, leaders, presidents, rulers, stewards of God, and the like, which all clearly imply that the office itself is both responsible and charged with many exceedingly important duties. On these, however, I cannot afford to dwell. I shall just merely further remark that although the elder's and bishop's office is in its main and Scriptural design undoubtedly one and the same, yet it clearly implies and distinctly institutes the equally important Scriptural distinction of both teaching and ruling, and on account of this obvious distinction thus made between certain of those permitted to occupy the office correspondingly distinctive duties are necessarily, to a certain degree, as plainly required of them. This is quite apparent from the apostle's own injunction, "Let the elders who rule well be counted worthy of double honor, especially those who labor in word and doctrine." All elders, therefore, are rulers, but at the same time

there are notably some who, besides ruling, have also the additional charge of laboring "in word and doctrine." These are the teaching elders whom we find elsewhere designated "the presidents" or angels of the churches, and hence in every properly equipped congregation we may safely conclude there should at least be one of these whose appropriate prerogative it is, besides discharging the other duties of this class, to preside over all official councils of the eldership in general, over all the constitutional church meetings, courts and assemblies; but above and beyond all else, whose most pressing function it is to labor faithfully "in word and doctrine," to preach the gospel publicly and from house to house, to feed the flock of God by dispensing to them all the ordinances of his own appointment. The duties of the remaining members of this order is "to rule"; but this includes in it much more than, it is to be feared, is usually apprehended by a very large proportion of those who commonly occupy this distinctive branch of the office. Besides admitting and excluding individuals to and from church fellowship, serving at the Lord's Table, and a few other things which officers of this class ordinarily attend to in the routine government of the church, it is also their incumbent duty as well as their special privilege to be examples to the flock; to watch for souls, both by observing the peculiar dangers to which they may be exposed and also by giving timely warning and suitable counsel to all who may at any time stand in need of their friendly Chris-

tian aid, to visit the sick and afflicted, converse and pray with them, to instruct the young and, in short, to do all they can to aid the minister in spreading the knowledge and love of Christ and in taking the practical oversight of the whole flock of God of which the Holy Ghost has made them overseers. In like manner also the "Deacons" who constitute the other prominent class of office bearers in the church have certain distinctive and important duties and responsibilities attached to their special vocation in the house of God. These are the "managers by the money tables"—that is, the financial affairs of the respective congregations in which they are for this purpose appointed; and the order, progress and prosperity of the church itself depend in no small degree on this very class and on their faithful and efficient discharge of the duties with which they are thus personally entrusted. For the apostle tells us particularly that all those who "use the office of a deacon well purchase to themselves a good degree, and great boldness in the truth as it is in Christ Jesus."

But I cannot dwell any longer on this branch of the subject. Nor have I space left to point out to you the strong obligations resting on all other members of the church towards those who are thus regularly placed over them in the Lord. They should undoubtedly acknowledge them as such "and esteem them very highly for their work's sake." They should likewise cheerfully submit to them in all matters over which their official position gives

them a legitimate and necessary control as manifestly becometh all those who profess to be the devoted followers of the meek and lowly Jesus. But beyond this, they should regularly provide for their temporal support as the Scriptures themselves imperatively enjoin, because "The laborer is worthy of his hire."

When, therefore, any church or congregation is found thus duly organized according to divine appointment, and when, in a spirit of true mutual love, forbearance and Christian activity, all these things are systematically attended to, then, indeed, with the apostle, we may well feel constrained to behold with unfeigned joy and abundant admiration the undoubted order, correct government and pure Scriptural discipline of that particular church. Now, as professed Presbyterians, we, of course, entertain the belief that that special branch of the Christian Church to which we ourselves belong, in as far as we are able to judge, has probably, if not indeed more than probably, adhered to the strict requirements of those plain Scriptural examples which we have just been considering, in a much closer degree than any other Christian society or church organization of whose existence, at least, we ourselves have any practical or personal knowledge. Its framers, in our conscientious opinion, have most certainly endeavored to follow this precise Scriptural pattern, and have adhered to those same Scriptural standards quite as closely perhaps as it is possible to estimate correctly what these standards really are.

Let it, however, be distinctly understood, that as professed Presbyterians we assume this firm position, and this frank confession of it, not from the slightest spirit of self adulation on our own part, which would be something entirely out of place in such a connection as this, but on the contrary, simply and solely from what we unhesitatingly conceive to be in themselves most obviously the plain and unvarnished facts of the case. Some of our Episcopal brethren, it is true, although for the most part candidly admitting that elder and bishop were thus originally used as we have already pointed out in the primitive New Testament church as strictly interchangeable or as synonymous terms, and hence at that early day must unquestionably have denoted one and the same office, yet assert that very shortly after the time of the apostles, if not with and by their personal consent, this primitive order of things was practically changed, and the Episcopal form of church government which they maintain was permanently substituted in its place. For this most unwarranted assumption, however, they cannot find the slightest countenance in Scripture itself. It is only necessary to say, in order to completely refute it, that of itself it merely embodies a very wicked example of going decidedly "Beyond what is written." Here, if anywhere, we are sacredly bound to take revealed truth or real Scripture narrative just exactly as we find it, and without seeking to uphold any prepossessions or preferential schemes of our own, submitting ourselves both lovingly and

reverently to its inspired dictum. No less, indeed, in matters of practice than of doctrine must we ever unhesitatingly bow to its unerring authority, and more especially so in every thing which may possibly pertain to the right management of the house of God. We must never forget that in reference to all things extraneous to that house our Saviour himself has positively commanded, "Take these things hence." So too, Roman Catholics claim that they have *tradition* as well as revelation to guide them in this as in many other ecclesiastical affairs. But nowhere in the New Testament do we find any tradition or oral information of any kind mentioned as binding on any parties whatever save on those only who had received them directly from the lips of those by whom they were originally propounded and with regard to which, at the time, there could have been no possibility of any mistake. This, however, is an entirely different matter from giving heed to traditions falsely so called, professing to have come down to us second-handed, from mouth to mouth through many successive generations, and which manifestly on this account, if even they could be proved to have ever possessed any real foundation in facts, must long ere this have become so utterly perverted as to have completely lost all pretense whatever to genuine authenticity, and to be now at least destitute of the very smallest vestige of reliability. All such pretended traditions can no more, therefore, stand the test of the everyday experience of ordinary common sense than of

the infinitely higher touch-stone of actual revelation itself.

"But now we have a more sure word of prophecy to which ye do well that ye take heed, as to a light shining in a dark place, even until the day dawn and the day star arise in your hearts." This written word is, therefore, most emphatically our only infallible rule because it, and it alone, is divine, and from its clearly recorded decisions there can positively be no subsequent appeal; and here in this present connection if anywhere those decisions are abundantly plain. Itself evidently admits of no officiating sacerdotal order whatever under the New Testament dispensation, no complex ritualistic forms or ceremonies, no vain oblations, no sacrificial performance of the mass, no prescribed vestments, no mitred cardinals, no archbishops or popes, no prelatic sacerdotalism of any description whatever, to dictate imperiously to the true Christian Church, or in any other improper way to lord it over God's own chosen heritage. No, but in diametrical opposition to all this it plainly and positively assures us that the Lord Jesus Christ himself, that Great Shepherd of the sheep, and sole "High Priest of our profession," did himself long since, "in the fulness of time" even eighteen hundred years ago, in his own Sovereign love and mercy, and by one grand and unaided act of his own, "for of the people there was none with Him," by one ever adorable, supreme, mighty, final, all-sufficient sacrifice of himself forever make an end of sin, "forever perfected all them

that are sanctified"; and when he had thus, by one final, and because divine, perfect and eternal offering of Himself, "forever purged our sins," we are distinctly told that "he sat down on the right hand of the majesty on high." There can now therefore never hereafter be any other possible sacrificial offering or pretended auxiliary offering of any description whatever made for sin.

Everything propitiatory, to the very last drop of incarnate blood, has thus already been shed, once for all, and no imaginable repetition or subsequent renewal of that perfectly "finished" act can ever again in the history of this world or in the experience of our race be permitted to occur. The Romish "Sacrifice of the mass," as it is called, can then be actually nothing short of an unmitigated and perpetual insult to the God of heaven. No imaginary human priests can have any share whatever in the absolutely single handed and wholly indivisible sacrifice of the Lord Jesus Christ. That work is now, has been and must ever remain his own. In reference to his great mediatorial work more than anywhere else has he declared "I am the Lord and my glory will not give to any other." On this all-important point the Scriptures of truth leave not the smallest room for dispute. The great work of human redemption is by them repeatedly pronounced forever complete, and consequently the only part now left for us, as they likewise distinctly point out—the only work in which we can have any active share—is simply that of proclaiming aloud this

mighty soul saving truth, this glorious consummation of divine love and mercy to our sinful and perishing fellow men: "Go ye into all the world and preach the gospel to every creature, baptizing them in the name of the Father and the Son and the Holy Ghost; and lo, I am with you alway even unto the end of time." And in endeavoring to fulfill this great commission we must, at the same time, without fail, take his own word, and that word alone, for our constant companion and guide, for our real man of counsel in all spiritual things, for it has been graciously given us for this very purpose, for it is written, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This is the whole design of the Scripture, which must accordingly be abundantly sufficient as thus given by Christ himself for our constant guidance in all things concerning the correct government of his own church, by his own redeemed followers in every age of time. "To the law and to the testimony if they walk not according to this rule it is because there is no light in them."

Fourth. I should now have shown you that the true order of Christ's Church appears and only appears when no lawgiver but Christ himself is recognized in all matters of religion, and when no authority in spiritual things is acknowledged by the members and office bearers of the church but the sacred oracles of Scripture, and thus have proved to you

that the special forms or modes of Church Government that ought to be adopted in all Christian communities should ever correspond as nearly as possible to that which has been prescribed by Christ himself, her only divine King and Head, and that all the laws which thus relate to church government here on earth, as well as to all the matters of faith and practice, worship and discipline should unquestionably be as clearly deducible as possible from the unmistakable directions of those same sacred and inspired oracles themselves, for Jesus Christ is the only real king and head of his own church. The sacred oracles are the only sure rule of faith and practice, and these of themselves are entirely sufficient to direct in all things pertaining to faith and practice or to the teachings, order and guidance or government of this church itself, not only as a whole, but even as any particular branch, fragment or congregation into which, for many obvious reasons, it may be found expedient to have it subdivided. "The law of the Lord is perfect, making wise the simple; the statutes of the Lord are true and righteous altogether. More to be desired are they than gold; yea, much fine gold, and in keeping of them there is great reward." Hence it is that God's faithful professing people, in every age and under all possible circumstances, can apply directly to his own blessed word—his own inspired oracles—as their all sufficient directory, or, as the Psalmist has beautifully described it, as constituting in itself their constant, never failing resort, even as a "lamp

to their feet and a light to their path"; "and a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for these: the wayfaring men though fools shall not err therein." "The entrance of thy word giveth light."

But I have not time to dwell longer upon any of these interesting points. I shall therefore now conclude very briefly by calling upon you as a professing Christian Church to endeavor to conform in all things to that order which Christ himself has manifestly appointed. Whereunto ye have already attained in this same order, see that ye diligently adhere to it, and in any respect in which you may still be deficient, or whereunto you may not yet have fully attained, see to it that ye now forthwith endeavor to set promptly "in order" those things that are wanting. "Be ye followers of God as dear children—followers of the Lord himself and of his inspired Apostles, and thus followers of the churches of God which were in Christ Jesus" in those early times in which the apostles lived, and in which both by their precept and by their example they have left us such graphic instructions and such sublime models for our present imitation and support and our future spiritual and eternal welfare. "Hold fast therefore that form of sound words" with which you have thus, by the special grace of God, been so efficiently provided. Follow in all things the pattern thus laid down in the divine word itself. "The forms of the house written in your sight, and

the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the laws thereof, and keep the whole form thereof and all the ordinances thereof and do them." "Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest to your souls." "Ever sanctify therefore in your hearts," as the Apostle Peter directs, "Christ Jesus the Lord and be always ready to give an answer to every man that asketh of you a good reason of the hope that is in you." And may the Father of lights and the God of all grace himself so bless to your hearts and mind the study of his own divine word that you may all be enabled not only to find the right way, but to walk with perfect heart and willing mind fearlessly, steadily and consistently therein. Remember, notwithstanding all we have now said, that even although anyone of you should belong to the most faultlessly regulated and most perfectly governed church on earth, and yet not really yourself be a member of the only true church of God whose names are written in heaven, such a mere formal church connection can avail you nothing whatever in the great day of accounts, when the Lord Jesus shall come in person to be glorified in his holy angels and in all his true and genuine followers among mankind. See to it then, without delay, that your names are all written in the Lamb's Book of Life, and that you are fully ready at any moment

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to take up your cross and follow him whithersoever he goeth. Make sure that you are honestly his now in whatever branch of his militant church you may at present be ranked here below, and then you shall be certain of a royal welcome hereafter, even with that glorious church itself of the first-born above, which we are assured shall, in God's own appointed time, shine forth all complete in her glorified bridal attire "fair as the moon, clear as the sun and terrible as an army with banners;" and for this end may God bless to you the preaching of his own word, and to his name be all the praise. Amen.

CHAPTER XXIV.

SERMON BY REV. GEORGE SUTHERLAND, D. D., IN 1857.

Luke xix: 41: "And when he was come near he beheld the city and wept over it."

The sight of the eye affects the heart. Would you have your mind filled with a delightful sense of the beauty and magnificence of God's creation? Then stay not in the thronged city, tarry not in tabernacles of clay; go stand, as the morning sun pours its brilliant rays over the earth, on some eminence overlooking the gardens and fields, the valleys and lawns. There your souls may bask in the fragrance of delight, while scenes of beauty, of peace, of plenty lie spread out before you. Would you know the horrors of war? Go and walk through the battlefield, see the mangled bodies, the gaping wounds, the distorted features, the desolation and ruin and woe on every side, and hard must be the heart that is not pained to the core at such a sight.

Would you see the dangers of the deep? Rove not upon the sea when its surface is unruffled by winds, when it lies smiling at the close of a summer day; but stand on the beach when the waters of the ocean are lashed by fierce and howling wintry winds; or look on that stranded bark with the living cargo, a throng of agonized, distressed and dying mortals. No escape is possible; night is coming on, the storm thickens; no boat can come or go.

Their case is hopeless, death is staring them in the face. What feelings arise in your mind when your eyes rest on such a scene? What shall be the feelings of those who gaze on the second coming of the Lord Jesus Christ? Then the eye shall affect the heart. It shall be overwhelmed with anguish or filled with joy. Sometimes the object seen may suggest what is affecting. The stillness and beauty of a summer evening sky may suggest the calm glory of heaven and that may ravish the soul; or the sight of a furnace may suggest the pit of perdition and this thought may cloud the soul in gloom and terror.

Jesus saw the city; the sight suggested its state and revealed the future, his soul is saddened, he paused, he thought, he wept. This incident is very instructive. Let me present its lessons by showing you.

First. *The sight beheld.* What was it that affected our Lord? Was it the external appearance of Jerusalem? Jerusalem was beautiful and now on an evening in April, and filled with people, and just before the feast, must have been charming. But ah, he saw a privileged city. Where in all the earth was there a city so highly favored? The worship of God in it for over one thousand years, saved often by the stretched out arm of Jehovah; long spared, long blessed, long favored. But he saw it a Christ-despising city. There at first dwelt that murderer that ordered the infants to be slain that the infant king might perish with them; there dwelt the chief

priests and rulers that sought to slay him; there his message was despised, his person insulted, his doctrines maligned, his name cast out as evil. They despised their long promised deliverer—the glory of their nation, the offspring of their great King David, the Saviour of man, the Son of God. Where he ought to be loved he was hated; where he ought to be welcomed, he was ready to be stoned. He saw in Jerusalem a hardened and impenitent city. When you gaze upon the barren rock or desert sand you have no hope of its fertility. Here was a city the men of which were hardened under the kindest and most blessed influences, a region harder than all around, a desert waste on which you would cast seed in vain. A feeling of grief and disappointment must have been felt when this impression rested on the mind. The living stream flowed through their city and they rejected it.

He gazed upon a doomed city. Long incensed justice had pronounced the sentence, the sword was made ready for the slaughter. Doomed for crimes untold, by God himself, for guilt never equalled, to punishment never to be surpassed on earth, to become a moral desolation from which God's presence would be withdrawn; the Romans would come and the blood of the righteous would be avenged.

Secondly. The language of those tears. Tears have tongues. They speak powerfully. When all language fails, tears have prevailed. They have saved the captive from bondage, the prisoner from death, the guilty from condemnation, they have re-

laxed the grasp of the robber and stayed the stroke of death. Stand and gaze on the tears of this God-man as they roll down his cheeks, as he grieves over this wicked city. Do you wonder at these tears? Think of him who listened to Moses interceding, of him who spoke in Isaiah, Hosea, Ezekiel. Ah, this is the man. His tears bespeak his identity. But what do they say? Listen. They tell his deep compassion. How deep! No cries for vengeance, no indifference as to their sufferings, although they were his wicked enemies, his maligners, his murderers. Oh, it is a man weeping not for his friends, not for his kindred, not for his home; but oh, amazing love, for the worst of his enemies. He came to this earth to save the lost, to live a holy life, although attended by angels in glory above, to suffer, to die. This was compassion.

But these tears tell us further that his arm would have saved, that his merits would have been theirs, that his all should be given if they would accept his assistance. Yes, these tears were sincere. Can we weep for those whom we will not help? No, we help those for whom we weep. So with Jesus. Those tears tell us that Jesus would gladly have exerted his power in their behalf, welcomed them into his fold, given them a victory over all their foes, and raised them to everlasting renown. Those tears also tell us that effort is now hopeless. We weep when the physician tells us the patient must die, there is no hope; we weep when the boat has returned without the man fallen overboard, when the

name of the loved one cannot be found among the survivors. The voice of mercy is now in vain, for all warnings have been despised, all means have failed; servant after servant has been sent, last of all appears the heir. He is to be tried and slain. His death is already determined upon. When Jesus gives up none else need attempt. Here, then, are souls bent on destruction, and the Saviour has turned his back on them to leave them to their fate.

These tears also tell us that the loss of the men of Jerusalem was very great. It was no trifle that called forth those tears. We weep not at small losses. We weep not for what may be easily repaired. The Soul! The Soul! Who may tell its worth? Who may tell its sufferings? Only the Redeemer of souls knows its worth. Here he saw it sink down, down, far into hell. Had you built a palace at great cost you might weep by seeing it devoured by flames. Or did you see a gallant ship go down with all on board into the yawning, seething whirlpool, you would shriek as well as weep. Oh, then will you wonder why Jesus wept at seeing Jerusalem go down, deeper far than Sodom, down to the lowest depths of hell?

Thirdly. The legitimate objects for tears. For whom do you weep? You weep for the enslaved, for those who groan under bondage; you weep for the afflicted who pine in agony and toss in pain and suffering; you weep for the bereaved who have carried dear friends to their grave, and who shall see their face no more. Nor are these the only objects

for whom you mourn. No, no, weep for Satan's captive, weep for him who goes decoyed down to the slaughter house, legions of hell guarding his steps lest he should escape; weep for him who is driven on by angry winds on a lee shore, vile passions hurrying him on to certain ruin.

Weep for him for whom the world makes merry; for him who receives the applause of thousands, but who is under the curse of God, for him who is rich in this world's goods, but is poor in the treasures of heaven, for him who has no God as his portion on earth; no Saviour but gold; no home but tabernacles of clay.

Weep for the dead professor, at ease in Zion; dead in the garden of God; cold in the midst of the beams of the sun; believing in a lie; deceiving his own soul; calling God his Master while he serves the devil; sits at the Lord's table and works and fights under Satan's banner. Oh, how great will be his disappointment if his eyes are not opened. Weep for him, pray for him.

Weep for those who neglect the great salvation. Oh, weep for them. They neglect God, they grieve the Holy Spirit, they slight Jesus Christ. They cast away the finest gold that they may gather stubble, they despise the clear stream, that they may seek the stagnant pond. They rush past heaven that they may stumble into hell. They turn their back upon Christ that they may follow the devil. Oh, the madness! Oh, the danger! Oh, the death! Oh, the eternal damnation of such. Can any one wonder

that Jesus wept when he looked upon a whole city of hardened and impenitent sinners; that the great, tender, compassionate heart of the Saviour should have been filled with grief, sorrow and bitter disappointment at the state and doom of that highly favored city? Those tears seemed to say, how can I give thee up, O Jerusalem? He loved them from the first and even now, if they would turn away from their sin unto the Lord, he would "have mercy upon and abundantly pardon them." Let us rejoice that we have not a Saviour who cannot be touched with a feeling of our infirmities, but who was in all things tempted like unto us, and who knows how to succor them that are tempted or tried—and with implicit confidence let us cast ourselves upon the mercy of God in Christ, crying, "Lord, save us or we perish." Amen.

CHAPTER XXV.

THE ABRAHAMIC COVENANT.—A SERMON PREACHED
BY REV. DONALD M'DONALD IN ORWELL, P. E. I.,
1826.

Text—Gen. xxii: 15-18: “And the angel of the Lord called unto Abraham out of heaven the second time and said, by myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is on the seashore; and thy seed shall possess the gate of thine enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.”

“Abraham saw the day of the Lord afar off, and was glad, because as his seed, Christ was promised in the covenant which God made with him. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.” Gal. iii: 16. In this, therefore, we see the twofold nature of the covenant, the promise first held out to Abraham and his seed which is Christ, and afterwards to Abraham and his lineal descendants, in perpetuity, during the permanence of the Mosaic dispensation; but after the close of the typical dispensation, to Abraham and

his spiritual seed in Christ. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." Circumcision is the sign and seal of the covenant in its twofold form and character. The one made with hands in the flesh, and the other made without hands in putting off the body of the sins of the flesh by the circumcision of Christ—the one outward in the flesh and the other inward of the heart, of the spirit and not in the letter. In this then we see the transition from one dispensation to another. "In that he saith a new covenant. He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii: 13: "For Christ is the end of the law for righteousness to every one that believeth." We have now a view of two dispensations greatly differing in nature and character, called "Mosaic dispensation" and "Gospel dispensation"—the one the ministration of death and condemnation, and the other the ministration of the spirit and of righteousness. The first was the ministration of death, because death was ministered to every victim for sacrifice which was yearly offered for the sins of the people, according to the Mosaic law; and because the high priest of the Jews entered in once every year, not without blood which he sprinkled for himself and for the sins of the people, thus making remembrance of sin every year; but when Christ died for our sins he abolished death,

and brought life and immortality to light through the gospel, made an end of sin, and brought in everlasting righteousness, so that God says "their sins and iniquities will I remember no more for ever." Thus, then, Christ hath by one offering perfected forever them who are sanctified.

When Christ was about to suffer he declared that his kingdom was not henceforth of this world, and by drawing an inference from the word henceforth we understand him as intimating that his kingdom was until then of this world—we also understand him as meaning the Mosaic dispensation kingdom, as his kingdom that was of this world; and the kingdom that was not of this world to signify the gospel dispensation kingdom—the spiritual kingdom of grace. He ruled and reigned during the continuance of the Mosaic dispensation by laws and ordinances of divine framing and institution, by the ministry of priests and Levites, and such other officers, judges and kings as the exigencies of the kingdom did require, according to the requisitions of the Mosaic law, which was given by the ministration of angels in the hand of a Mediator; but that kingdom with its typical ritual and Mosaic observances was drawing to a close—it was decayed and waxen old, and was ready to vanish away, to make room for a better and everlasting kingdom which shall not fade or decay, or vanish away for ever. The glory of the first was passing away, that the glory of the second might be made to appear. "But if the ministration of death, written and engraven in stones, was glori-

ous, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious." II. Cor. iii: 8. Now the character of his kingdom that is established by the ministration of the spirit and of righteousness is invisible and spiritual. Know ye not that the kingdom of heaven is within you? It is therefore an invisible, spiritual kingdom. The Mosaic dispensation kingdom stood only in meats, and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation; but the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The difference between the Mosaic kingdom and the gospel kingdom is very great: the one consisting in meats and drinks, and divers washings and carnal ordinances. The first tabernacle also was but a figure for the time then present, in which were offered gifts and sacrifices, which could not make him that did the service perfect as pertaining to the conscience, but merely a figure for the time then present; but all these things decayed and waxed old, and vanished away; old things are passed away and all things are become new. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory, for even that which was made glorious [the Mosaic kingdom with its institutions, law and carnal ordinances] had no glory in this respect, by reason of that which excelleth, for if that which is done

away was glorious, much more that which remaineth is glorious." II. Cor. iii : 9, 10, 11.

When Jesus Christ died for our sins he made an end of iniquity, transgression and sin and brought in everlasting righteousness—closed his kingdom of the Mosaic dispensation, which was of this world, and on the day of Pentecost, after he ascended up on high and was glorified, introduced his kingdom of the gospel dispensation which is not of this world, and is not like the former in character, "for the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost." "And he said unto them, these are the things which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me." We require therefore to make ourselves well acquainted with the scriptures of the Old Testament, that we may know all the things that were fulfilled by him when he said on the cross, bowing his head and giving up the ghost, "It is finished," before we can know those things which decayed, waxed old and vanished away, lest we should still obstinately and rebelliously cling to those things which do not belong to the gospel kingdom, as do the Jews pertinaciously to this day, and be found going about to establish our own righteousness, not submitting to the righteousness of God, which is a glorious, distinctive characteristic of Christ's gospel kingdom, which is not of this world.

When he closed or ended the Mosaic dispensation

kingdom, he opened up the glorious dispensation of the gospel kingdom, by the pouring out of the Holy Ghost on the day of Pentecost, when a glorious flood of light poured in upon them, by which their understandings were enlightened to understand the scriptures, which are able to make one wise unto salvation, which is in Jesus Christ. They now found out that the Sun of Righteousness was risen with healing in his wings, and they spake with tongues the marvellous works of God—they found that they had now entered into a new kingdom—a kingdom of spiritual realities—and now they experienced a sudden, I may say an instantaneous, transition, out of one dispensation into another—from the typical head Abraham, and from the typical nature and character of the covenant as applied to the natural seed, to the real head—"Who is the head over all things to the Church, which is his body, the fullness of him who is all in all," according to the promise of God in the covenant with Abraham. "Now to Abraham and to his seed were the promises made, He saith not, and to seeds, as of many, but as of one; and to thy seed which is Christ."—Gal. iii: 16. And therefore all true believers receive Jesus Christ as the alone covenant head, and enter joyfully with him into his gospel kingdom, and spiritual reign. They can now look back on all typical covenants and legal institutions and rites and ceremonies as things that were; for they find to their joy and happiness that they are no longer under the law, but under grace—old things are passed away, and all things are become

new. They find him now sitting on his father David's throne and kingdom as the king of Zion, king of saints. "Yet I have set my king upon my holy hill Zion." This was done in the covenant of grace, in the counsel of the Trinity from all eternity, as now still in prophetic language, until the fulness of the time should come; for, says he, "I will declare the decree: the Lord hath said unto me, 'Thou art my son; this day I have begotten thee.'"—Ps. ii: 6, 7. This is now the true David, the man according to God's own heart—the former David was a type and personification of Christ, and in his typical character altogether characteristic of the true David, so that when God said, "I have found David, a man according to mine own heart," he alluded in reality to his own Son Jesus Christ. This is the David promised in all the prophecies throughout, for the former David served his day and generation and fell asleep, and as a figure passed away, and therefore could not reign in Zion any longer, but the true David whom he represented abideth for ever. "For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck; and I will burst thy bonds, and strangers shall serve themselves no more of him: but they shall serve the Lord their God, and David their King whom I shall raise up unto them." Jer. xxx: 8, 9. The allusion in that passage must surely be applied to the Lord Jesus Christ, the man according to God's own heart, and not to the typical David: and to the condition of his gospel kingdom and reign, and to the character of

his people after enduring the great afflictions of the operations by which all that enter into his spiritual kingdom are qualified to reign with him a thousand years. Those afflictions are described in the 5th, 6th and 7th verses of the same chapter; and surely any enquirer would have some superior ingenuity who would undertake to explain those as literally applicable to the David that was king of Israel before Jeremiah's prophecy, without the spiritual meaning of those passages. The spiritual meaning is contained always in the language of inspiration, and it is with the spiritual meaning we have to do, since Christ's kingdom which was of this world was closed, and his spiritual kingdom of grace, which is not of this world, was opened up on the day of Pentecost. But those who have not entered into it have no conception of its nature and heavenly character. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God."—John iii: 3. For "the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." "The Kingdom of God cometh not with observation." "Know ye not that the Kingdom of God is within you." But although it is with the spiritual meaning of the word of God we have to do in gospel times, yet the word in its literal sense is needed to help us to the knowledge of the spiritual. The scriptures of the Old and New Testaments are so closely connected one with another that they must both be consulted for corroborative evidence in all cases. What was typified and prophesied of in the

one is found verified in the other, as far as fulfillment has taken place, and that corroboration of evidence which is clearly ascertained enlivens our hopes with regard to the fulfillment of all the rest. We thus understand the scriptures of the Old and New Testaments to be the two great witnesses which stand by the God of the whole earth.

In the holy scriptures, from the very commencement to their close, we have revelations of the will and purposes of God, upon which, when understood, we may safely depend for certain fulfillment, as instanced in the exact fulfillment, by Jesus Christ, of all the things that were written concerning him, in the law of Moses, in the prophets and in the Psalms. For God is righteous in all his ways and wise in all his counsels, and unchangeable in all his purposes and decrees; and he wants not the power for the execution of the counsels of his will, for he is the Almighty God and changeth not. And therefore we are to believe that all things must have been unalterably fixed in his all-comprehensive mind from all eternity, so as not to be carried away with unworthy views and ideas of the unchangeable attributes of the eternal Jehovah; and not to embrace the too common sceptical notions of things depending on circumstances, incidentalities and casuistries: no doubt we must do justice to the doctrine of cause and effect, but the Great First Cause of all things must not be lost sight of in any part of our conclusions: therefore in handling the word of God, God must be in all our thoughts, so that we may be able to trace every-

thing that is good to him as the Great First Cause. "Every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."

The scriptures of truth give us a view of covenants which God was pleased to make with men; but these covenants were to man as developments for the times which required them, for the honor and glory of God, and for the good of his creatures, until the time should come for a clear manifestation of the covenant of grace entered into in the counsels of the Trinity from all eternity.

All that is communicated to us in the holy scriptures are manifestations of his divine will. The Abrahamic covenant is a part of the eternal arrangement of all things, and is merely a precursor of the glorious revelation afterwards to be made of the eternal covenant in which the Son of God stood as the covenant head. The Abrahamic covenant was only an intermediate step in the grand development of God's revelation to mankind. The covenant of works was made with Adam while he was in the state of innocency, as he came perfect, as regards his humanity, from the hands of his Maker, who made all things very good. Adam was placed as lord over the lower creation; he was, therefore, in that character and capacity, a proper type, for the time being, of the Son of God, who is Lord over all blessed for ever. Adam not being the real covenant-head, but the typical, could not continue ever; there-

fore, when he served the purpose of God, he, and the covenant of works, made with him, as the then covenant-head, had to disappear ; because the second Adam, Jesus Christ, with whom the everlasting covenant of grace was made in the counsels of the Trinity from all eternity, was yet to come to assume the government, and all the responsibilities thereof. The first Adam was of the earth, earthy, and had to return to the earth out of which he was taken ; but the second Adam is the Lord from heaven, and therefore abideth forever. "But this man, because he continueth ever, hath an unchangeable priesthood." Heb. vii : 24. Adam and the covenant of works were laid aside to make room for another covenant-head and covenant of surer and better promises. The covenant of works made with the first Adam was conditional. Perfect obedience was required as the guarantee for the obtaining of the fulfillment of God's promises to Adam of life and abundance of good things ; but death was threatened in consequence of disobedience. The covenant of grace is also conditional, but not with us, but with the head, in the covenant, even Jesus Christ, the Son of God, and all the promises of God were delivered to him, with regard to the benefits of the covenant to his offspring, possession and eternal enjoyment of the never ending inheritance to himself and to his innumerable seed were included in the covenant of grace. Perfect obedience was also required of the covenant-head, even the Son of God, without which the promises of the covenant of grace could not be

obtained. On these stipulated conditions, therefore, depended the eternal interest of all the seed. And we have the greatest cause of thankfulness that our eternal interests did not depend on covenants made with any, even the best of mere men; but God laid help upon one who is mighty to save—one who could give perfect obedience in all things. The terms of the covenant of grace with the Son of God are terms which could not be proposed to any but to him alone. The terms are—lay down thy life, and take it again—you have these terms in the ever to be remembered language of Jesus Christ, in these words, “No man taketh my life from me, I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”

Thanks be to God and glory to Jesus Christ, these terms were fulfilled according to the requirements of law and justice, as he, after taking his life again, alluded to in the last chapter according to Luke, “And these are the words that I spake unto you while I was yet with you (*i. e.* before he suffered), that all things must be fulfilled which were written in the law of Moses, in the prophets and in the Psalms concerning me.” The covenant then was sealed with his blood, and “by one offering he hath perfected forever them which are sanctified.”—Heb. x: 14. And because he continueth ever, he hath an unchangeable priesthood. “Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for

them." Heb. vii: 25. This covenant being thus ratified, and its condition being fulfilled, all other covenants are null and void—and indeed it would argue an imperfection in the fulfillment of the stipulated terms of this covenant if we should revert to any other covenant which was made before the fulfillment of the requisitions and terms of this covenant of grace. "For there is one God and one Mediator between God and man, the man Christ Jesus." 1 Tim. ii: 5. And now unconditional salvation is offered to all who shall believe in Jesus Christ, for Christ is the end of the law for righteousness to every one that believeth." Rom. x: 4. I say unconditional on our part, because the conditions were proposed, not to man, as formerly, but to the Lord Jesus himself, who fulfilled to the very letter the terms of the covenant made with him. Where obedience was required of Adam, the event was a complete failure: and the same failure is found with regard to the covenant made with Abraham, in his offspring; for they forsook the Lord their God, and worshiped the idols of the nations among whom they dwelt, so that although the Lord fulfilled his promise to Abraham when he made a covenant with him, and put the offspring of Abraham in possession of the land which he promised to him and drove out the nations of that land before them, yet they forsook the Lord and provoked him to wrath; and therefore they forfeited every claim to that land, and were left to the cruelty of the nations around them; nevertheless, God's covenant with Abraham, which he ratified with the aw-

ful solemnity of an oath, could not be altered. "And the angel of the Lord called unto Abraham out of heaven the second time and said, by myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is on the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. xxii:15-18. Here, then, in the progress of revelation, another typical and very important character is exhibited, even Isaac, the child of promise, of whom the Lord said, "In Isaac shall thy seed be called." Gen. xxi:12. Now bear always in mind the Apostle Paul's understanding of the promise in Isaac: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Gal. iii:16. We are led now to the covenant in its second aspect and character; and therefore our transition must be agreeable to the tenor of the Abrahamic covenant in its twofold meaning, and understand it as applied to Abraham and his lineal descendants, in the very literal sense of the word of God. And the second application to Abraham and to his spiritual seed, that is, Christ, in the spiritual sense of the word of God; for there is an intimation in the word of a second call from heaven, after Abraham obeyed the voice of the Lord in offering up his son Isaac, in

whom he had already the promise that in him his seed should be called. "And the angel of the Lord called unto Abraham out of heaven the second time." It was after Abraham's obedience and the angel's second call from heaven that the oath of God in ratification of the covenant is declared.

I am inclined to believe that an intimation of the everlasting covenant of grace, made in the counsels of the Triune God from all eternity with the eternal Son of God, who as the wisdom of God was set up from everlasting, may be seen in the eighth chapter of Proverbs: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting from the beginning ere ever the earth was. * * * Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights were with the sons of men." Prov. viii: 22, 23, 30, 31. The Apostle Paul applies this prophetic declaration to Jesus Christ, as personified by the word wisdom when he says, "but of him are ye in Christ Jesus, who, of God, is made unto us wisdom and righteousness and sanctification and redemption." 1 Cor. i: 30. Christ is therefore shadowed forth in various ways, by many types and sacrifices, which have received their fulfillment in him when he said on the cross, "It is finished," for all things that were written of him in the law of Moses and in the prophets and in the Psalms were fulfilled. And now the covenant of grace is revealed and manifested when he

who was "set up from everlasting, from the beginning, or ever the earth was," hath appeared and abolished death, and brought life and immortality to light by the gospel, and hath established his kingdom of grace, which is not of the world, under the gospel dispensation.

The promises made to Abraham by the oath of God were that in blessing he should bless him, and in multiplying he should multiply his seed as the stars of heaven, and as the sand which is upon the seashore; and that his seed should possess the gate of his enemies, and that in his seed should all the nations of the earth be blessed; because he had obeyed the voice of the Lord in offering his son, his only son Isaac. We must not apply restrictively the tenor of this covenant to the patriarch Abraham and to his seed according to the flesh, but must assuredly transfer it from the typical head and his natural seed to the real as his seed, and to the ten thousand times ten thousand and the thousands of thousands, who said with a loud voice, "Worthy is the Lamb that was slain to receive riches, and power, and wisdom, and strength, and honor, and glory, and blessing." Rev. v: 12. The ratification of the covenant is too solemn and heavenly to be considered as confirmed to any but unto the real seed, who took not on him the nature of angels, but took the seed of Abraham, as is clearly declared of him: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the work of thy hands. Thou hast put all things in subjection

under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii: 7, 8, 9. We are, by the views contained in scripture, constrained to make the transference from the natural seed to the heavenly—from the first Adam who was of the earth, earthy, to the second Adam who is the Lord from heaven—and from Abraham and Isaac who were typical of him who was to come, to him who was typified by them; and when supported by scripture to make that transference, we are also led to Christ's Kingdom of God, which is not meat and drink but righteousness and peace and joy in the Holy Ghost—the kingdom of grace, which is not of this world, the spiritual kingdom of Jesus Christ, which is not of this world; for the many great and precious promises of God are in Christ Jesus yea and amen; for in their literal sense all those promises as given to Abraham were completely fulfilled, according to the veracity of the word of God, as Joshua towards the close of his life testified to all Israel, to their elders, to their heads, to their judges and to their officers whom he assembled together for that purpose: "And behold this day I am going the way of all the earth, and ye know in all your hearts and in all your souls that not one thing hath failed of all the good things which the Lord God spake concern-

ing you; all are come to pass unto you, and not one thing hath failed thereof." Josh. xxiii: 14.

Thus, then, God respected the veracity of his oath, under which he made those promises to the patriarchal head of all those who are thus solemnly appealed to by him who was their leader until all was fulfilled; and as no one protested against that solemn appeal by Joshua we are bound to believe that the assent was universal. But I have signified that those promises were twofold in their nature—that we must consider them both in their literal and in their spiritual meaning. The first applied to the natural seed, and to the kingdom which was of this world; and all the Mosaic usages, which faded, waxed old and vanished away; and the second to the Lord from heaven, who took on him the seed of Abraham, and was by the oath of God made a priest forever after the order of Melchizedek. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who builded the house hath more honor than the house. For every house is builded by some man, but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm

unto the end." Heb. iii: 1, etc. The transference here from Moses the servant to Christ himself, the Son and heir, is perfectly clear; and therefore all things must be considered as having undergone a great and manifest change, but in such a way as to keep up a consistency between the legal dispensation and the gospel dispensation, so as to behold the fulfillment of all those things that were written concerning him in the law of Moses and in the prophets and in the Psalms. There was a remedy provided for fallen, sinful man in the covenant of redemption from all eternity, and the delights of him who was set up from everlasting, from the beginning, or ever the earth was, from of old with the children of men, in the habitable parts of the earth; and therefore everything was intended to shadow forth the glories of Emmanuel's kingdom and reign; and therefore had all to be laid aside to give place to what they typified and represented.

The Abrahamic covenant had circumcision as the sign and seal appended to it, and the discontinuance of the sign and seal, in the form in which it was appointed to be observed, may be sufficient proof of the change in all other respects. When Christ's kingdom which was of this world was closed by his death and the shedding of his blood death was abolished and life and immortality brought to light by the gospel; no more blood was to be shed for the remission of our sins; for by one offering he perfected forever them who are sanctified; therefore the sign and seal of the covenant had now, of necessity, to be

changed, and sign and seal suitable to the nature of the New Testament in his blood had to be substituted. The Mosaic dispensation was the ministration of death and condemnation, and blood had consequently to be shed even in administering the sign and seal of the Abrahamic covenant; but when Christ died for our sins, and shed his own blood, he made an end of iniquity, transgression and sin, and brought in everlasting righteousness, and became the Author of Salvation to every one that believeth; and therefore the shedding of blood was discontinued, and a new dispensation was commenced—the dispensation of the gospel, the ministration of the Spirit and of righteousness—and of necessity all things had to be instituted and appointed to harmonize with the spirit and character of his gospel kingdom—the kingdom which is not of this world: and water, which is a scriptural emblem of the Spirit, was substituted for the shedding of blood in the administration of the outward sign and seal of the covenant; although the covenant be now the covenant of grace, and not the covenant of circumcision as was the covenant with Abraham, and although the real sign and seal, harmonizing with the nature of the spiritual kingdom of Christ, be by the Spirit in the heart, and not in the letter, yet as water is an emblem of the Spirit, the outward sign and seal is to be administered by the application of that emblem, because “Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers; and that the Gentiles might

glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles. And again he saith, Rejoice ye Gentiles with his people." Rom. xv: 8, 9, 10. Infant baptism now assumes the place of infant circumcision, as a representative sign and seal that the Abrahamic covenant may still be viewed in its interminable permanency during the gospel dispensation, as it was during the Mosaic dispensation to its close; but the Abrahamic sign and seal was by the shedding of blood until Jesus shed his own blood, which was merely prefigured by all the blood, both in circumcision and in sacrifices, which was shed since the first victim was immolated; for he is the Lamb of God slain from the foundation of the world, that is, typically slain, as represented always, in all the sacrifices which were offered according to the divine direction; but I showed above that the gospel dispensation is the ministration of the Spirit and of righteousness, and not the ministration of death and condemnation, as was the Mosaic dispensation until Christ abolished the death of all victims, by his own death, and made an end of iniquity, transgression and sin, and brought in everlasting righteousness. The gospel dispensation being of a spiritual character, as the kingdom of Jesus Christ which is not of this world—the ministration of the Spirit and of righteousness, by which the nature of the dispensation is changed, and therefore the mode of the administration of sign and seal, of necessity, had, in conformity to the spiritual change, to be changed; and as water is a scriptural emblem of the

Spirit, pouring of water had to be substituted in place of the shedding of blood in circumcision, which was the mode of applying the sign and seal of the Abrahamic covenant during the Mosaic dispensation, so as to keep up a perfect harmony between the two dispensations,—and that the covenant might still be viewed in permanent existence, under a more enlightened and gracious and spiritual dispensation—the kingdom of Christ, which is not of this world; for “The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.”

We have now entered upon a new dynasty, with the true Covenant Head, and therefore must forsake all typical persons and circumstances—“Forgetting the things which are behind, and reaching to those that are before, and pressing towards the mark for the prize of the high calling of God in Christ Jesus.” All those eminent persons under the Old Testament were merely types of him, and served their day and generation and passed away; but He abideth forever. Although the covenant was made with Abraham, yet the promises of the covenant were extended to Jesus Christ, who took the seed of Abraham. “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.” Gal. iii: 16. This leads us from the lineal descendants of the patriarch to him to whom the promises were made in the Abrahamic covenant, and who was prominently pointed by Isaac, the child of promise, when he said, “In Isaac shall thy seed be called”—the very name Isaac,

which by interpretation signifies laughter; and so when the Holy Child Jesus was born, the angel announced his birth by language which seems to harmonize with the most significant typical person whose name was Isaac, laughter, for the angel said, "Fear not, for I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke ii: 10, 11. Glad tidings of great joy, agreeing perfectly with the name Isaac, laughter, but more clearly expressed, as suitable to the gospel dispensation, in which the things that are darkly expressed under the veil of types and prophecies, are more clearly revealed—the dispensation of the Spirit and of glad tidings of great joy. We are now therefore directed to Jesus Christ alone, in whom are fulfilled all types and sacrifices and prophecies. "Look unto me and be ye saved, all ends of the earth, for I am God and there is none else." I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return that unto me every knee shall bow, every tongue shall swear." Isa. xlv: 22, 23. We do not require, therefore, to retrograde, and depend on promises made to the patriarch, in the patriarchal, typical character; but look to the Lord himself, on whom now the whole responsibility of fulfillment depends; for Christ himself hath appeared in the character of minister of circumcision for the truth of God, to confirm the promises made to the fathers; and that the Gentiles might glorify God for his mercy. The views

are now expanded and greatly enlarged, and what was a peculiar privilege vouchsafed to the descendants of Abraham, Isaac and Jacob, according to the literal tenor of the covenant, is now extended in its gospel character to all the spiritual seed. "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 22, etc. The subject has now divested itself of its typical character, and has assumed its real spiritual, gospel character, which was shut up long under the veil of types and prophecies, although that was the real object of everything that was contained in those types and prophecies, and which were shadowed as a light in a dark place, until the Son and heir, to whom the inheritance belonged, should come and claim his lawful rights, and assume his own prerogative as the minister of circumcision, for the truth of God, to confirm the promises made to the fathers. The prom-

ises made to the fathers required confirmation, and no other was qualified, or installed into office by the oath of God, but him alone; therefore he says, "Look unto me and be ye saved, for I am God and there is none else"; we must look to him, then, for the confirmation of the promises of God, in his own way, as revealed to us in the New Testament. And it is proper and necessary to understand the nature and character of his kingdom, which is not of this world, but is a dispensation of the ministration of the Spirit and of righteousness; and the view that is held out to us of the manner in which he ministers the sign and seal of the covenant, circumcision, during the gospel dispensation, may have some influence on the mind, to lead us to the character of his kingdom, and the way in which he shall confirm the promises made to the fathers. "For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him, who is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. ii: 9, etc. The character of the two dispensations may be seen as clearly established by the modes of the administration of the sign and seal of the selfsame covenant—the first ministered by the hands of men, but the second and true mode of administration, "made without hands, in putting off the body of the sins of the

flesh by the circumcision of Christ." "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii: 18, etc. We do not therefore require to place any trust in the promises of the Abrahamic covenant, except as they are held out to us in the promises of the gospel, to be truly confirmed to us by Jesus Christ, who was typified by Abraham.

CHAPTER XXVI.

SERMON DELIVERED AT BEDEQUE, P. E. I., BY REV. R. S.
PATTERSON, M. A., IN THE YEAR 1830.

II Samuel 23:3: "He that ruleth over men must be just, ruling in the fear of God." The foundation of government is the will of God. From the days of Mr. Locke it has been extensively supposed to be founded in the "social compact."

The great man whom we have mentioned was no doubt led to entertain this opinion in opposition to the views of Sir Robert Filmer, who maintained the divine hereditary right of kings to their thrones, by virtue of the original gift of universal sovereignty to Adam.

The "social compact" supposes that there was a time when there was no government—that men, when in an absolutely savage state, agreed to come together into a body politic to create rulers, to prescribe their functions, and the duties to be performed by those as members of the body. It supposes that each individual agreed to be subject to the majority,—that previous to this compact there had been no civil rights, obligations or duties, that all these were the result of the "social compact."

This theory involves in it many absurdities. It supposes men in a savage state to do things which would require a high degree of civilization. That persons might enter into this compact it is necessary

that they should be, in a considerable degree civilized.

No savage would be willing to endure the restraints of civilized life. Nor can it be proved that persons ever entered into such a compact. This is allowed even by those who make use of it to explain the theory of government. But they believe that they did still enter into it. It is very necessary that their consent should be explicit.

But some say that although this theory is only imaginary, it may be justly employed to illustrate the nature of civil government. But falsehood can never be necessary or useful for the illustration of truth. Many other absurdities which it is not necessary to mention follow from this scheme.

Government is founded on the will of God. This is evident from reason. That God wills the happiness of all mankind cannot be doubted. But without government this end could not be gained. It is necessary in order to the safety of their labor, life, property, peace, religion, morals. And the same thing is also shown in the scriptures.

"The powers that be are ordained of God." We do not mean that God has instituted any particular form of government. This he never did, except in the case of the Israelites. He has left men to institute whatever form of government may be most suited to their condition. Some forms may be more fitted to one state of society, and others to another. But God willed the existence of government. Whatever government most promotes the happiness of

mankind is most agreeable to the will of God. That which does not promote his happiness is opposed to the divine will.

Every ruler is bound to remember that he is raised to the chair of magistracy for the good of those over whom he rules. "He that ruleth over men must be just, ruling in the fear of the Lord." From the letter and spirit of the text we purpose to show what is the character of a good ruler.

I. The ruler ought to be a man of piety. The proof of this is complete from the words of the text. "He that ruleth over men must be just, ruling in the fear of the Lord." But a person cannot rule in the fear of the Lord unless he hath that fear. But the fear of the Lord means religion. The fearers of God mean religious persons. "Come all ye that fear the Lord and I will tell you what he hath done for my soul." "They that feared the Lord spake often one to another", that is, religious persons. The fear of the Lord then means religion, and it is a requisite in the character of a good ruler. We fear that this requisite is overlooked by many in their choice of rulers. In choosing persons to rule over them they do not look for religious persons. In forming an estimate of the ingredients of a ruler they do not take into account the principal element—religion. They look only for persons who will suit their political ideas. If they can only have such persons, they can very well dispense with religion. This, however, is wrong. If there be any truth in the Bible, religion is an indispensable element in the character of a

ruler. Indeed, it is in the religious person alone that full confidence can be placed. The scriptures teach us that, that in men who have not been regenerated by the Holy Spirit, selfishness is the ruling principle. All things will be made to bow, if possible, to their selfish interests. A man of no piety may act well in certain instances, but it is because it suits his own ends. It is not from a heartfelt principle. But it is only in the truly religious person that full confidence can be placed. He acts from the fear of the Lord.

We do not say that religion is the whole qualification necessary in a ruler. There are other things which are also requisite. He must possess a certain amount of information, and he must have the faculty of communicating that information to others. He must possess a sufficient degree of firmness and decision of character to save him from intimidation or from being too easily influenced by interested parties or duped by designing men.

Still, however, religion is an indispensable requisite in the character of a good ruler. As an individual he is under all the common obligations to be a man of piety. But as a ruler he is under additional obligations. Being in a public station his influence will reach farther. His example, if good, will have the weightier influence for good; if bad, will be more extensively injurious.

II. The ruler must be just. Of the Great Ruler of the Universe it is said: "He is a Rock. His work is perfect, all his words are judgment, a God of truth and without iniquity, just and right is He."

Him the rulers of the earth ought to imitate. They ought to be just.

The power of rulers is threefold: legislative, judiciary and executive. This is exemplified in the framing of laws. These must be just; all partiality must be avoided. Persons in similar circumstances must be treated in the same manner. Privileges must not be granted to some and withheld from others who are equally entitled to receive them. If just laws be not framed, the whole foundation of society must be subverted. It too often happens, however, that this is the case. Laws are framed not from a desire to promote the public good, but to serve party purposes—to gratify the ambition or avarice of individuals.

Again, another branch of the ruler's duty is to interpret the laws. No matter how equitable the laws are, if they be not rightly interpreted, injustice will be done. It is of great importance therefore that there should be a faithful and competent interpreter of the law. "Woe unto him," saith Isaiah, "who justifies the wicked for reward, or takes away the righteousness of the righteous;" "ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty, but in righteousness shalt thou judge thy neighbor." Lev. xix:19.

It is not good, says Solomon, to have respect of persons in judgment. "He that saith to the wicked thou art righteous, him shall the people curse, nations shall abhor him, but they that rebuke

him, to them shall be delight and a good blessing shall come upon them."

In the third place, laws must be executed. It matters not how just and good the law may be, or how faithfully they may be interpreted; if they be not executed, all their good effect will be lost.

III. The ruler ought to be a man of truth. Men of truth preserve the Kingdom. If truth were to be banished from this world it ought still to find a dwelling place in the breasts of human beings, for the truth upholds all the moral, material and spiritual interests of mankind. Without it there could be no virtue and no happiness. Were falsehood universal it would destroy not only a kingdom, but the whole world and the wide universe. It would transform all rational beings into fiends, and heaven into hell. The ruler ought to be a man of truth. He should in no case vary from strict veracity. It too often happens that this is not the case. Those in power too frequently practice deception to serve their own ends. They think that this is a piece of necessary policy. They imagine that they may have recourse to stratagem in serving their own purposes. But this is wrong. Honesty is the best policy. Let them kindly, firmly and without equivocation, state the truth. This course will, in the end, show to their own advantage. Falsehood may in a person of superior cunning succeed for a time, but sooner or later it will be discovered, then it will bring down upon the guilty party just and righteous condemnation. "Be sure your sin will find you out."

IV. The ruler ought to obey the law. This is a duty incumbent upon every individual of the human family. "Let every soul be subject unto the higher powers; submit yourselves unto every ordinance of man," saith the Scriptures.

Now a ruler is under obligation in common with others to obey the law. But in addition to this, he is bound by other considerations to comply with the law. Should he violate it, his example, owing to his official standing, would be more pernicious than that of a private individual; others, to justify themselves in lawlessness, will point to the example set before them by their rulers. The failure of rulers to obey law will have a strong tendency to weaken the authority of the government and to bring it into contempt. It may be said to such an one, Thou that judgest another, judgest thou not thyself; thou that sayest a man should not steal, dost thou thyself steal?

What did God say concerning the King whom he foresaw the Israelites would one day select to govern them? "It shall be that when he sitteth upon the throne of his Kingdom, that he shall write a copy of the law in a book, out of that which is before the priests and Levites, and it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and all his statutes to do them, that his head be not lifted up above his brethren, and that he turn not aside from the Commandments from the right hand to the left."

Superior officers, in choosing subordinates, should select those who are best qualified. This is, however, very often overlooked. It too often happens that superiors choose subordinates whom they can most efficiently use to carry out their own political ends. The principal qualification demanded in the subordinate is that he be a strenuous supporter of their party. But let us see how far this is in accordance with Scripture.

Jethro said to Moses, "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and thou shalt judge the people with just judgment." We have here the character of rulers most admirably described. They are to be able men, qualified for their office. It is in direct opposition to the teachings of the great lawgiver of Israel to install into an office a man who is unqualified to discharge the duties of that office. Such an appointment would only degrade the office. Officers both in church and state should be men who fear God. We have already said that rulers ought to be men of piety, and here we have clear proof of it. They are to be men of truth. They must be distinguished by strict veracity. No deceit must be practiced by them. They are to be haters of covetousness. Should avaricious persons be appointed to the position of rulers, they would be in great danger of enriching themselves at the public expense. And

Moses said to the Israelites, "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee throughout thy tribes, and they shall judge the people with just judgment, they shall not wrest judgment, they shall not respect persons, neither take a gift, for a gift doth blind the eyes of the wise and pervert the words of the righteous." And David, speaking of this very subject, says, "Him that hath an high look and a proud heart I will not suffer. Mine eyes shall yet be upon the faithful of the land, that he may dwell with me. He that walketh in a perfect way he shall serve me. He that worketh deceit shall not dwell in my house. He that telleth lies shall not tarry in my sight." Here we see what kind of persons David would choose to be subordinate rulers. They would be men of strict veracity and honesty and sincerity. Reason corresponds with Scripture in describing the importance of choosing properly qualified subordinates. They are as eyes or hands for all their superiors. From them they learn the condition of those who are under them. From them they learn the efficiency of governmental measures, whether they are beneficial or otherwise. By them the laws are ordinarily executed.

Now superiors are accountable for the conduct of their agents. Evils which they do are chargeable upon their superiors. How important then, not only for the superiors themselves, but also for the government and the country that proper subordinates should be chosen.

The ruler ought to be a man of benevolence. Of the Great Ruler of the Universe it is said, "God is Love." Inferior rulers ought to imitate him. The sole object of the ruler in governing ought to be the good of the people, not his own happiness or aggrandizement. His happiness is as naught compared with that of millions; and his own individual happiness will be better advanced in considering their good than in following out any selfish ends of his own. There are cases in which the law falls with unjust severity upon individuals. For such cases as these provision is made in most governments, that the power should be lodged in the hands of the executive to extend the necessary relief. It is always understood that the ruler will do all in his power to prevent such cases of injustice, and when they do occur to redress the grievances of his subjects. This power and the means of relief with which he is intrusted is intended for the good of the subjects, and with a kind heart and a liberal and judicious hand they should be dispensed. In this respect the ruler ought to set a good example to others. Even upon a private person this is incumbent, but it is peculiarly so in a ruler. He occupies a conspicuous position. His example will be either very salutary or very pernicious. It will greatly encourage virtue, and discountenance vice, or it produce the very opposite effect. How important then that the ruler should be a God-fearing man, a man who in all things would set before the governed, a godly example.

From this subject we may learn the responsibility of electors. They possess a great privilege. It is no small boon to possess the elective franchise; but if it is a great privilege it is connected with a corresponding responsibility. When persons have the privilege of choosing their own rulers, they are answerable for the character of the men chosen. If they are weak and wicked the government will be an unjust, unrighteous government and the country will suffer; but where does the responsibility lie? Of course it lies at the door of the electors. We have seen what the character of rulers ought to be. They are to be pious men, just men, men of truth, men who obey the law, men who are benevolent, men who set a good example to others, men who choose proper subordinates. Such persons then electors are bound to choose. When they do not, they act contrary to the command of God, they do what will destroy the happiness and prosperity of their country. Bad rulers have ever proved a curse to the people and to the nation. Of this we have an example in the case of the wicked kings in Israel and Judea. What evils did Jeroboam and Ahab bring upon their country. But on the other hand, good rulers have ever proved a blessing to their country. Such were Moses, Joash, David, Johoshaphat, Hezekiah, Josiah and others both in ancient and in modern times. How great then is the responsibility of electors. They have much in their power. Let them see that they do what will promote the good of their country, without respect

to party. Let them lay aside all private interests and consider what is the duty they owe to God and their country. Let them see that they support and choose persons who will promote the religion of the people, men who will uphold, defend and aid in the spread of God's word, and maintain and defend our civil and religious rights and privileges.

CHAPTER XXVII.

SERMON PREACHED BY REV. WILLIAM M'GREGOR IN
LOT 16, P. E. I., A. D. 1821. TEXT GEN. XXXII:26.

"I WILL NOT LET THEE GO EXCEPT THOU BLESS
ME."

The history of Jacob is beautiful, striking and affecting. It is full of tender and delicate incidents, fitted to arrest the attention and warm the heart; a hidden stream of poetry runs through the whole history. There was Jacob who left his father's house on account of the hatred and persecution of his brother Esau. On his journey he came to a certain place and, overtaken by night, took of the stones of that place for his pillow, and with the heavens for his curtains, he laid himself down to sleep. "So he gives his beloved sleep." In the dead of night when deep sleep had fallen upon man, God gave to Jacob a wonderful manifestation; he appeared to him in a dream, and in that dream he saw a ladder connecting heaven and earth. When he came to Haran, a stranger, he met Rachel, his cousin, at the well where she had come to water her father's sheep. Having ascertained who Rachel was, he watered the flock for her, made himself known to her and lifted up his eyes and wept. Laban, his uncle, received him with much seeming affection; agreed with him that he should serve him seven years for his daughter Rachel, but in the

end deceived and defrauded him, thus reproofing his conduct towards his brother Esau. How wonderful are the ways of God in chastising his chosen children! They read their sin in their punishment. Laban dealt with Jacob in a more cruel and unjust manner, but yet though oppressed he did not flee from his uncle, nor desert his service until God commanded him and gave him the promise of his presence and protection, saying, "Return to the land of thy fathers and God will be with thee." So Jacob set out on his journey to his native land with his wives and children, his flocks and herds, and all that he possessed. In a few days Laban pursued after him in great wrath, intending to do him harm. But God warned Laban of his sin and danger, and protected Jacob from the effects of his wrath. The meeting of Jacob and Laban was remarkable. They made a covenant and set up a pillar, and swore an oath before God, with protestations of the most genuine friendship. As Jacob went on his way, God, as an evidence of his care and protection, gave him a remarkable vision: the angels of God met him and he called them God's host, and the place he called Mahanaim, i. e. two hosts or bands. Immediately after this signal vision of angels, he is informed of the warlike appearance of his brother Esau, with his four hundred men coming out to meet him. He remembered how he had deceived and defrauded his brother, hence he was greatly troubled and distressed. He promptly employed proper means to pacify him, sent him a magnificent present,

made the most profound submission to Esau, and then he breaks out in fervent prayer to the God of his fathers: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return to thy country and to thy kindred and I will deal well with thee. I am not worthy of the least of all the mercies and of all the truth which thou hast showed to thy servant; for with my staff I have passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hands of Esau, for I fear him lest he come and smite me and the mother with the children. And thou saidst I will surely do thee good and make thy seed as the sand of the sea which cannot be numbered for multitude." How earnestly he pleads God's promise and its fulfillment! But he did not content himself with this earnest and humble address at the throne of mercy. He sent his wives, his children and servants over the brook Jabbok for safety, and being left alone he gave himself to extraordinary prayer: "And there wrestled a man with him until the break of day, and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, let me go for the day breaketh; and he said, I will not let thee go except thou bless me." Let us notice

First, What the man who wrestled with Jacob said: "Let me go, for the day breaketh." Now who was it that wrestled with Jacob? It was some one in

the form of a man, possessing the appearance of a man. All that you are, this being was, and much more; yea, it was God that wrestled with Jacob; and he seems to have assumed the form of man for this very purpose—to wrestle. That he was God is evident, for Jacob asks a blessing from him, “I will not let thee go except thou bless me.” Yea, he expressly calls him God in verse thirtieth—“I have seen God face to face.” Thus it seems to have been the Son of God in the form of a man who wrestled with Jacob. In Hosea xii:4 it is said of Jacob, “He had power over the angel and prevailed.” The being with whom he wrestled is called God, an angel and a man. Now he could not, as we have seen, have been a mere man, for Jacob sought a blessing from him. He could not have been God the Father, for it is written, “No man hath seen God at any time; the only begotten Son who is in the bosom of the Father he hath declared him.” It was therefore the Son—God and man in one person—whom Jacob saw and with whom he wrestled. Besides, in all the appearances of Deity in the Old Testament it was not the Father or the Spirit that appeared, but the Son, the second person of the Trinity. He appeared to Moses in the bush—to Joshua, as the captain of the Lord’s hosts, with drawn sword in his hand, and he was with the church in her long and weary march through the wilderness. “Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and

obey his voice, provoke him not, for he will not pardon your transgressions: for my name is in him." Ex. xxiii:20, 21. It thus seems clear that the angel with whom Jacob wrestled was the Son of God.

Secondly. What are we to understand by the wrestling in the text? Some make it visional and in a dream; others make it entirely spiritual, consisting in earnest prayer in the exercise of faith with full trust in the promises of the God of his fathers. Hanging on the promise and command of God, Jacob believed that he would be brought back in safety to his native country. The wrestling was not visionary or merely spiritual, it was corporeal. This is evident from the effect of it; he touches the hollow of Jacob's thigh and puts it out of joint, so that after the exercise is over he cannot walk but with the greatest difficulty. But the greatest difficulty of all seems to be how Jacob could have strength to prevail over the angel; for are the angels not said to excel in strength? One of them smote with death in one night one hundred and eighty-four thousand of the Assyrian army. What then must be the power and strength of the Jehovah angel with whom Jacob wrestled, and what an unequal match Jacob must have been to struggle with the mighty angel Jehovah; yet he prevailed with the Lord of angels. This is truly wonderful, but the prophet solves the mysterious way in which his strength had power with God and prevailed: that it was God's strength freely communicated to Jacob

by God himself, so that Jacob possessed this strength as though it were his own. It was God's gift to him. Now in wrestling Jacob exerted all his strength—all that was given him, all he possessed. The angel exerted no more strength than he knew Jacob would overcome. Thus, in this wrestling, God the Son is to be viewed in two distinct characters—as a combatant and as an assistant, showing greater strength as an assistant than as a combatant, wrestling as it were with his left hand and upholding and strengthening with his right hand: the arm of his strength. Thus we are not to look so much at Jacob's bodily as at his spiritual strength, the strong and lively efforts which his faith had been enabled to put forth, when he wrestled with the angel and prevailed. This glorious truth is recorded for our encouragement in prayer.

Again: Why did the angel say, "Let me go for the day breaketh"? He was an uncreated angel, as we have seen; the darkness and the light are both alike to him. It was not, as some apocryphal writers affirm, because the angels sang hymns of praise to God in the morning. The angel Jehovah might use this language for the following reasons, viz.: first, to put Jacob in mind of his own affairs—of present duty, just as Jesus taught elsewhere that however necessary and important prayer is, no Christian is to continue at that exercise to the neglect of present and urgent duty; or secondly, in kindness to Jacob, lest he should be overcome or overwhelmed with the angel's unseen, splendid appearance in the light of

day ; or thirdly, it may have been to try Jacob's faith and patience—to see if he would exert the same degree of faith in resting and relying as he had done in the combat, and also to see if he were willing to yield to the counsel and will of God.

Thirdly. What Jacob said, "I will not let thee go except thou help me." First, Jacob asked a blessing—a present blessing. It was, Lord bless me now ; and as God had often blessed him before, he, with the greater confidence, now asks for a blessing suited to his needs—his present circumstances. He was now in such a state that he durst not meet his brother Esau whom he had wronged, but if the angel would only bless him he would not be afraid.

Again, he wanted the blessing already conferred upon him renewed and ratified ; yea, he wanted the blessing his father conferred to be obtained, ratified and confirmed—the blessing which his brother despised. There is a great difference between the blessing of God and the blessing of his servants. When God blesses he does so in his own name ; but when a servant of God blesses, he prays for a blessing—for the fulfillment of some precious promise ; the blessing is not in his own name, it is in the name of that Jesus in whose name and by whose power Peter performed an admirable miracle on a lame man. What was the Apostle's language ? "In the name of Jesus of Nazareth rise and walk." When Moses blessed the people it was in a divine name. Thus saith the Lord, in this wise shall ye bless the children of Israel, "The Lord bless thee and keep

thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up the light of his countenance upon thee and give thee peace." Numb. vi:24-26. But when Christ blesses it is in his own name and by his own authority: "I say unto thee, arise, take up thy bed and walk," and when he raised Lazarus from the dead, he stood at the mouth of the grave and cried, "Lazarus come forth, and he that was dead came forth." To the woman taken in adultery he pronounced the sentence of absolution in his own name, "Neither do I condemn thee; go in peace and sin no more." When Jesus was leaving the world and going to his Father he lifted up his hands and blessed them. He came blessing and he left the world in the very act of blessing. Thus Christ wrought miracles, did mighty works, raised Lazarus and the widow's only son and others in his own name, and in his own name and by his own power he blesses his needy children who seek a blessing at his hands. What comfort and encouragement do these truths bring to every penitent, hungering, thirsting soul!

Secondly. When the Lord blesses he does so efficaciously. When men bless, the best they can do is to wish or pray to God for the desired blessing; but God blesses really, personally, directly, effectually. He bestows a double blessing. He blesses when he opens the heart to receive, and also when he bestows the blessing itself. Did he not open the eyes of the blind man, and confer on him at the same time a far greater favor, making him blessed indeed,

so that he could say boldly before the enemies of the Lord, "One thing I know, whereas I was blind now I see"? What a blessing was here conferred: both temporal and spiritual sight. Did he not say to the man with the palsy who was brought to him upon a couch, "Man thy sins are forgiven thee"? Here too was a double blessing: his bodily disease healed and his sins forgiven. When Christ confers a blessing, he blesses really and effectually; yea, he confers present and perpetual blessings. "In him men shall be blessed and all nations shall call him blessed."

Thirdly. He blesses Spiritually; not merely with temporal good things such as food and raiment, but with such blessings as are suited to the soul, as enliven the soul, enrich the soul, purify and refine the soul, and fit it for spiritual exercises, enjoyment and employment, full and free pardon, justification, spiritual life, the glorious liberty of the children of God and a title to heaven. "I give unto them eternal life and they shall never perish." In one word, he says, in effect, with present and perfect salvation I will save you in Jehovah, your God. "Look unto me all ends of the earth and be ye saved." Now what a privilege is this spiritual blessing. Have we that spiritual blessing that enlightens, converts, and saves the soul? Dear hearer, examine yourself, put your soul to the test, cry unto the Lord, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting."

Fourth. God blesses Universally. By this we do not mean that God bestows eternal salvation on every soul of man; that would be contrary to the teachings of the Scriptures; but every one whom God blesses has all blessings. Every real believer is a partaker of all spiritual blessings, for it is written, "He hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." He blesses the persons of believers, "Blessings are upon the head of the just." Their prayers come up with acceptance before him. He blesses their substance. "Blessed shall be thy basket and store." Their seed is blessed, for the promise is, "I will be your God and the God of your seed," and "His righteousness shall be unto children's children." He blesses their dwellings, "He blesseth the habitation of the just." And his blessings are unchangeable and eternal. He blesses in Christ. God is the God and Father of Christ, and those who are in Christ God blesses for his sake and on his account alone. "Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in Christ."

In conclusion; what a subject is here for your consideration. The blessing includes all blessing. We are to seek this blessing just where Jacob sought it, from God or from God in Christ. How happy is the Christian who possesses all these blessings! How poor, and blind, and wretched, and miserable is the man whom God hath not blessed. Without this blessing he is still a lost soul, dead in trespasses and sins, and cannot be saved without faith in Christ,

cannot be saved without a new heart—"Except a man be born again he cannot see the kingdom of heaven."

The language of Jacob is strong and resolute, "I will not let thee go except thou bless me." It means, my mind is fixed, I am resolved, I am determined not to part from thee without the blessing. Now it was Christ himself who inspired Jacob with that noble determination. It was pleasing and honoring to Christ and it was in accordance with the will of Christ that the blessing should be granted. The prayer was in every way creditable to Jacob, so he obtained the blessing as one who had power with God and prevailed; but at the same time it was all of grace: the Lord giving the desire, the power to wrestle and the blessing. Jacob was so hemmed in and pressed on every hand that he deeply felt his need of Divine help. This feeling of helplessness and need is what all men naturally require before they will seek God's favor with the earnest wrestling of a Jacob. A man perishing with hunger and thirst will earnestly seek relief, and in a Christian country is sure to find it; and thanks be to God, the hungering thirsting soul is welcome to God and receives most graciously from his bountiful hand. A deep sense of need, such as Jacob felt, may be called the mother of prayer, and it has brought many needy souls to the foot of the cross. And our gracious Father never yet turned away one that came to him seeking for mercy, for this man receiveth sinners and eateth with them and he has declared "Him

that cometh unto me I will in no wise cast out." He listened to the returning prodigal, to the Syro-phœnician woman, to the importunate widow; he listened to Jacob and to many others and answered their cry; and he will listen to you. He will hear and answer your prayer; only pray as Jacob did; pray with his earnestness, with his faith and with his perseverance, resolved like him that you will continue praying and wrestling until you receive the blessing, feeling assured that an answer in peace will come because God has said "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Thus pray, and like Jacob you shall have power with God and prevail.

CHAPTER XXVIII

SERMON PREACHED IN PRINCETOWN, P. E. I., IN 1860
BY REV. ROBERT LAIRD.

Col. iii. 11, last clause: "But Christ is all, and in all."

It has been well said that the sum and substance of the entire Bible is Jesus Christ crucified to save lost sinners. This is the great subject of revelation; the grand theme of divine inspiration to ignorant, erring, yet intelligent, responsible human beings. In visions of futurity, prophets predicted the coming Messiah. They delineated his character; they foretold his sufferings and death as the Lamb of God, the all-sufficient sacrifice for lost sinners. Inspired historians related his advent, sketched his life, described his death and recorded his ascension. Apostles commissioned by Heaven preached none but Christ Jesus, and him crucified, and directed sinners to believe in him for their salvation. Distinguished among these was the Apostle Paul. He was as resolute as any in his determination to know none but Christ among the people, and to preach none but him crucified as the Saviour of the soul. This was the absorbing subject of his meditations, and the grand theme of his discourses. The epistle to the Colossians forms no exception to this rule. It is fragrant with the odor of the Saviour's name, and full

of matter respecting him and his work. Among the varied statements and counsels of the epistle, the thought of the text occupies a distinct place.

The sentence, "Christ is all, and in all," is obviously a proverbial expression, signifying that Christ is everything in the salvation of the soul. He is the only and all-sufficient Saviour. In the salvation of the soul, his work and sacrifice alone avail. A similar proverbial expression is employed by Christ himself, as when he says in the Revelation: "I am Alpha and Omega, the first and the last." In the illustration of the passage before us, we may consider, first, Christ as appointed by the Father, all in all for man's redemption; and secondly, especially, that he is all in all to man or his salvation.

First, Christ as appointed by the Father, all in all for man's redemption. The name here applied to him is significant. It is Christ, the anointed of God. He was designated and consecrated to the office of mediator by the Lord and Judge of all. Having his commission from the highest, none could dispute his claims, none question his proceedings, none deny or dispute his authority. He was anointed with the Spirit without measure, and thus fully qualified for the discharge of the important duties devolving upon him, as the Redeemer and King of his people. The eternal Son of God, he possessed the power and compassion of Divinity, and was pre-eminently fitted for executing the great work of effecting reconciliation between God and man. He was such an high priest as became man,

being holy, harmless, undefiled, and separate from sinners, and made higher than the heavens.

But while thus appointed a mediator, he *alone* was designated to this high office. He alone could successfully intercede for man before the throne of God. "There is one God and one mediator between God and man, the man Christ Jesus." As there is only one Creator, so there is but one Redeemer. As God will not give his glory to another, so neither will Christ divide the work of his mediatorial office with man or angel. As alone qualified, he only could offer an atonement sufficient in its merits to be the procuring cause of pardon to all the offending descendants of Adam. Divine in his nature, his obedience alone was perfect; and the righteousness which he brought in was only adequate to all the demands of divine justice, and all the requirements of offended holiness. Exalted to be a Prince and Saviour, he alone has been endued with power to bestow saving gifts on men.

When we turn to the pages of inspiration we find that Christ as a Saviour is the great subject of prophetic announcement and apostolic preaching. He was predicted by Moses as a prophet to be raised up superior to himself. David in unmistakable language speaks of him as Lord, and the King's son. The evangelical prophet foretold him as a sacrifice to be offered, a victim to be slain for the sins of the people. Prophet succeeding prophet spoke of his glory and predicted his coming. One describes him as the Messiah to be cut off, but not for himself,

while another represents him as the messenger of the covenant, and unfolds his glory as "the sun of righteousness rising with healing in his wings."

After his incarnation, death, and ascension, his praying, waiting disciples received the fulfillment of the promise of the Spirit, and went forth to the execution of their high commission, to testify of Christ as the all-sufficient and only Saviour. The declaration of Peter before the council may be regarded as a summary of apostolic preaching: "Neither is there salvation in any other; for there is none other name under heaven among men whereby we must be saved." Philip preached Christ to the Samaritans; and Paul was determined not to know anything among the Corinthians, save Jesus Christ, and him crucified. If returning sinners rejoiced, it was only because Christ had died; if believers gloried, it was only in the cross of Christ. The appointment made by the Father was confirmed by the attestation given to the Son, as witnessed by the record of his life, works, death and resurrection, and by the working of his Spirit in the renewal of the hearts of thousands through the instrumentality of the preaching of Christ and him crucified.

Let us now, *secondly*, consider that Christ is all and in all to man for his salvation. He came to seek and to save the lost. When man was perishing because of transgression, Christ appeared to put away sin by the sacrifice of himself. He redeemed man by the shedding of his own blood. He effected reconciliation between God and man by his death in the

place of the guilty. His sacrifice was all-sufficient as an atonement for sin, and his obedience was so extensive and complete as to be adequate to all the demands of God's holy law. His whole work was infinite and perfect, and peculiarly adapted to the necessities of man's condition. It was the meritorious cause of his acceptance with God. But his sacrifice alone is sufficient; his work alone is perfect. Nothing can be added to it, nor made a substitute for it. He is all in all as a Saviour to man. Through his cross and by his Spirit he destroys the dominion of sin in the soul of man, and infuses into his heart a principle of holiness. By his intercession the Holy Spirit comes into sinful souls, moving them to the exercise of faith and repentance, and working in them "meetness for the inheritance of the saints in light." Such a Saviour is Christ to man. With what joy should we receive him; with what gratitude and love obey and serve him!

But more particularly we remark here that Christ is all in all to the convinced sinner. When he becomes aware of his real condition, then he is in a position to estimate aright the person and work of Christ. When he is thoroughly convinced that he is guilty before God, and deserves to suffer the punishment due to his transgressions, then he discovers the value of Christ as a sacrifice for sin, and can rejoice in him who has suffered for sins, the just for the unjust, that he might bring us to God. Believing in him as freely offered in the gospel, he knows his preciousness, and regards him as all his salva-

tion and all his desire. When the sinner discovers the deceitfulness of his own heart, and knows its desperate wickedness with his inability to eradicate the seeds of evil, he is glad to know that Christ promises to take away the stony heart, and put his Spirit within him. He can then glory in the cross of Christ, by whom the world is crucified to him and he unto the world. No other power can accomplish this; no other "blood can purge the conscience from dead works to serve the living God." Were it not for Christ, the sinner must remain guilty, unholy, and perishing.

Again, Christ is all in all to the true Christian. Christ is the object of his faith, the foundation of his hope, and the source of his blessings. His dependence for salvation is placed entirely on the person, obedience and death of Christ. The more he meditates on the person and work of Christ, the more he sees him to be just such a Saviour as is suited to his condition. Hence his faith is strengthened, and his confidence increased. He trusts in Jesus, and is not afraid. All the more firmly does he confide in him, because there is no Saviour besides him, and that he accomplishes alone the work of his salvation. As a divine person he possesses almighty power; and this, when apprehended, furnishes to the humble believer a strong ground of confidence, and supplies the assurance that what he has promised he is able also to perform. He is able to save to the uttermost those who come to God.

Christ is also the only foundation of the believer's

hope. "Other foundation can no man lay than that which is laid, which is Jesus Christ." At a former period of his history, the believer may have attempted to lay another foundation, vainly imagining that by legal obedience, or sorrow for sin, he might obtain acceptance with God. But, savingly taught of God, he has learned that nothing of this nature can be the ground of his justification or the foundation of his hope. He now entirely depends on the precious, tried corner stone, the sure foundation. Then it is that hope brightens, and heavenly prospects gladden the heart. This hope elevates the soul above what is temporal and sinful and aids in purifying the person even as Christ is pure. When the Christian remembers that all these bright prospects open before him only in consequence of Christ's soul-saving work, he realizes that Christ is all in all as the foundation of his hope.

But again, Christ is the source of all the spiritual blessings which the Christian enjoys. Here he is indeed the Alpha and Omega. If his sins are forgiven, this is only through the sufferings and death of Christ. If his hope is sure entering into that within the veil, it is only because Christ has obtained eternal redemption for him by his own blood and righteousness. If the love of sin has been eradicated from his heart, this blessed work has only been effected by the Holy Spirit procured by Christ, and sent forth from the Father and the Son. If the Christian has spiritual comfort in affliction, and consolation in sorrow, and strength in weakness, and

joy at death, all comes through Christ, and him alone. But especially notice that Christ is the source of all sanctifying influences to the believer. He is the vital head of every one brought into a saving union to him. Christ teaches us this when he says, "I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit." The Christian united to Christ, and abiding in him, receives out of his fulness grace for grace. He is nourished, invigorated and made fruitful by the indwelling of the Holy Spirit, with whom, on his believing in Christ, he has been sealed to the day of redemption. The Christian lives the right life, because Christ lives in him. He is made unto the believer, "sanctification and redemption."

In conclusion, we may infer from this subject our obligation to Christ, and our duty to obey him. If he is all in all for our salvation, we certainly are under the strongest possible obligations to do all for his glory. We should love him supremely, and serve him devotedly, and conform our lives after his holy and perfect example. We should be constrained by the love of Christ to live not to ourselves, but to him who died for us and rose again. Every one of us has a personal duty to discharge to Christ. If preaching the gospel, let the great theme ever be Christ Jesus and him crucified; and around this as a center let every other truth and duty cluster. May no uncertain sound be given from this pulpit; no false view presented; no sin encouraged; no immortal soul deceived and lost. May the Spirit of the

living God direct the truths of his Word in such a manner as to reach the hearts of the hearers, and produce such effects as shall result in the edification of believers and the conversion of the ungodly.

If listening to the gospel preached, whether seldom or often, you have a duty to discharge to Christ and yourselves. Let your hearing be mixed with faith, and mingled with prayer. Test the truths spoken by the unerring standard of eternal truth. Let the good seed of the kingdom be received as that which is able to save your souls, irrespective of the weakness of the instrument which conveys it. Remember your accountability for what you hear, and your personal interest in the truth, whether it relates to your soul's welfare in time, or your certain appearance at the judgment seat of God. In view of these terrible realities, may every soul be impressed, every nature be sanctified, and every one of us experience that Christ is all and all to our salvation.

THE END.

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